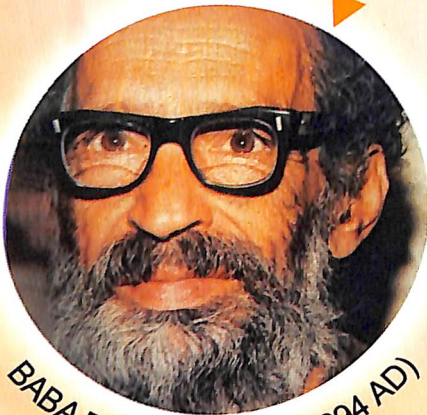
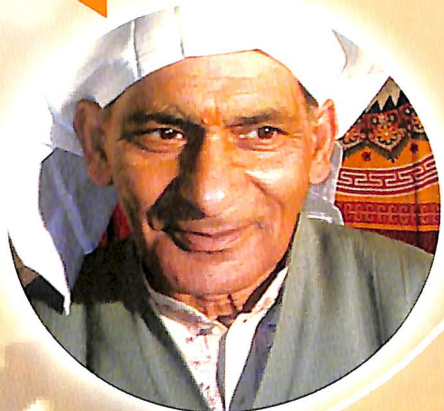
Shaivic Thought

by

Dr. K.K. Moza

SWAMI RAMJI MAHARAJ (1855-1915 AD)

SWAMI GOBIND KAUL JALALI (1888-1956 AD)

BABA BHAIJI JI (1920-1994 AD)

GURUDEV

Impressions About Book On Shaivic Thought

Mr. B.D. Mundhra, Chairman & Managing Director of M/s. Simplex Infrastructures Limited. He is president of Bhartiya Samskriti Samsad. He is keenly interested in Literature, Modern Science and Classical Music and also co-edited "Indian Culture in 8 Volumes, Bhartiya Chitrakala & Bhartiya Murtikala". Mr. B.D. Mundhra is also associated with various social, cultural, educational and industrial organisations such as Maheshwari Bhawan Trust Board, Shri Gorakhnath Thakurji Trust, Kolkata, Jashidi Arogya Bhawan, Jashidi, Sri Giriraj Dharan Maheshwari Seva Trust, Pushkar, Bharat Relief Society, Kolkata.

I have gone through the wonderful book 'Shaivic Thought'. Even while glancing through the manuscript itself, I was carried away.

I am quoting from the book, "Shiva, is the state of Eternal Bliss, Absolute Consciousness, Unlimited Will, Absolute Knowledge and Supreme Power to act and the highest state. The Shiva is all Spirit, Bliss, Will, Knowledge and Action in its totality. He is eternal, infinite and unlimited by time, space or form. He is the universe in its entirety and yet it is the only singular entity, Jiva upon ultimate realization becomes Shiva (Aham Shivam Asmi, I am Shiva) culminating into oneness Shiva Tattva is expressed as 'Aham' or 'I' ".

Adi Guru Shankaracharya for Hindus is considered as Shiva Avatar in Kalayuga, sang out in one of stotras, "Chidanandan Rupa Shivoham Shivoham".

This book will greatly help in understanding the 'Pratya Bhigya Darshan'. The Bhav (feeling) & Swarup of Parmeshwar Mahadev Shiv which have been subject of pursuit even in 'Svetasvatara Upnishad' and thereafter by many other sages, scholars and thinkers. Even today the scholars of modern science are coming around on the line to understand the science through Bhartiya Darshan & Chintan.

The electron in so far as it responds to a meaning in its environment, is observing the environment. It is doing exactly what human beings are doing (David Boham).

The book amply describes the oneness of thinking by present day scientist and the Indian Philosophy.

I congratulate the author for understanding and writing such a difficult subject 'Pratya Bhigya Darshan' in lucid language, wherein the relationship of Matter and Spirit is clearly explained. Reading that I remembered the words of great poet Shri Jaishankar Prasad

'Matter and Spirit were Harmonious
Exquisite was the form of Beauty
Consciousness alone was blossoming
Transcendental, infinite, Bliss'

- *Kamayani by Jaishankar Prasad*
Translated by Jaikishandas Sadani

I pray to God that with blessing of your Guruji, you remain in a Bliss of Chidanand Swarup.

.... **B.D. Mundhra**

Around Sacred Fliers

A. N. Dhar
Former Editor
Indian Express
C-13, Gulmohar
Park, New Delhi

In the world beyond our ordinary thinking there is only one dimension we can· turn to. It is not for us to know why we are here, what are the tasks we are given to fulfill and who is it who commands us to reach the goals which we seek to pursue. That is why we are ordinary men and women given no other task than to live a life which does not reach any judgment. It is enough if we pass our days in sublime humility.

Then there is another world of sages and saints and savants who are ordained to guide the ordinary beings like us along chosen if not well-tried paths. Not all of us tread these roads. Most of us waste our days in believing that if the days we pass through do not cause any harm and are useful in doing the best we can, perhaps the Lord God will not need to ask anything more of us. There is nothing more we can do about it.

In a book that I have had the good fortune of leafing through recently some of the great souls who used their powers in purifying Kashmir and the rest of the country have been listed through the efforts of a new name in scholarship of shaivic thought. He is Dr K.K. Moza. A man of science, who spent much of his young life in purifying thought in the fragrance spread by the saints, he has devoted himself to this valuable aspect of devotion and scholarship. I call it "fragrance" but what a wrong word to use! It better be known as "vibration" which he has been fortunate to receive. It may have passed us by because we have not been able to sense it given as we are to ordinary, mundane ways.

Has Dr. Moza achieved the power to profit by the vibration. I would not know. It would take him years to profit by it even if he can. What should give him hope is the grace that has guided him by being close to some of the savants Kashmir shivism has been blessed with – Baba Bhaiji and later his son and inheritor of his grace whom he and others with devotion call Gurudev.

Far be it for me to speak of the powers of Baba Bhaiji or of Gurudev. I am too farfetched from their powers and philosophy. Similarly I would not even come near to describing their powers. Dr Moza's thinking too is

beyond me. The one question that comes to my mind is whether he has received their grace and, if yes, is he going to have it with him through his life as a devotee? If he does he will be fortunate indeed.

For those who know of his yearnings in their thoughts he has dilated on the significance of Om and the grace of his gurus. For those given like us to ordinary living there can be no greater benefit than to live by the sanskars he has listed. If you can adhere to these then go over to the hymns (if only he had translated them into English). Perhaps he was in too much of a hurry to go over to the prayers which mention the matrika, "literally the unknown mother", which he rightly says is the subtle force behind every thought and speech. Dear devotees, don't go over to the miracles of Baba Bhaiji for we could be led astray. We are ordinary people. Not all of us are ordained to profit by these, small adherents that we are.

To carry us through are the words of Lal Ded ably translated in the book. Says Lalla : "In this state of enlightenment, keep the concentration of mind intact and remain steadfast in the attempt with zeal and devotion. At this stage do not invite any doubt or vacillation of mind, since the mind is like a little baby in the lap of the mother wavering with fickle mind every now and then, and watch the merging of the celestial light with cosmic radiance".

"Lo, I am blessed with celestial eyes; I see Him omnipresent. I see Him shining everywhere. Ah, I listen to His celestial talk. So with all his grandeur and glamour is in my presence. So, I am the embodiment of His spirit. I am lost."

As everyone, lay or scholar, ordinary or ordained, knows, this cannot be improved.

.... A. N. Dhar

Om Sai Nathay Namah

M.K. Bhandari,
Cosmologist,
Institute of Astrology and Vastu.
C-687, Sushant Lok-I, Gurgaon

The present treaties on Shaivic thought is an exhaustive work to that end by Dr. K.K. Moza, written in the backdrop of contributions by great saints of Kashmir in its evolutionary form. All human beings take birth and rebirth to experience the results of their past karmas. They are born in this world to exhaust their 'karmphal'. "Atman- Gyan" or self-realization can overcome the effects of karma.

The work beautifully draws equilibrium between the worlds of science that nourished the thrust of the writer in his youth to the intricacies of Mysticism which he has stepped into now, under the apt guidance of his enlightened Guru, Parma Pujya, Pt. N.N. Kaul Nazir.

I happened to have the privilege of witnessing this phase of transition in Dr. K.K. Moza, when he showed an interest to learn astrology from me, after a session in which I told that there was in. his horoscope, a writer and a very spiritual man in hiding, waiting to be unleashed. Though a man of great depth, Dr Moza looked at me with some disbelief and smile. During the days of his learning astrology, I could see great changes manifesting in him. He began to find a great solace in Shiv Bhakti. As a great Jigyasu he was looking for every source that could light his path to oneness with his affectionate God.

A few months then we lost touch as burdened by our work commitments, one fine morning Dr K. K. Moza came up to congratulate me on the accuracy of the prophecy and presented to me the copy of the manuscript for my impressions. It's awesome; full justice has been done to the subject. The book is a "must read" for all Jigyasu. Presentation is lucid and language, like the flow of a river takes you from the origin, to the evolution of all aspects related with the subject. This is a great endeavor by Dr. Moza with a balanced approach. The work will surely help in transforming many lives, elevating them from a mundane life.

I wish and bless Dr. Moza to continue to enrich all by writing many more books on such enlightening subjects.

...... **M.K. Bhandari**

Apurba Mukherjee
Director,
Simplex
Infrastructures Ltd.

Frankly, I must admit that I was not aware of the basic elements of Shaivic Thought and this book has given me an opportunity to understand the valuable contributions made by Yogis from Kashmir to Shaivic Thought. In today's materialistic world, one is haunted by day to day problems and is bereft of happiness or satisfaction. Reading this book is an enlightening experience and one can attain peace and happiness by understanding the doctrine of Shaivic Thought. I appreciate the excellent efforts put in by the writer to elucidate Shaivic Thought in simple English in this book.

.... Apurba Mukherjee

......*Acknowledgement*

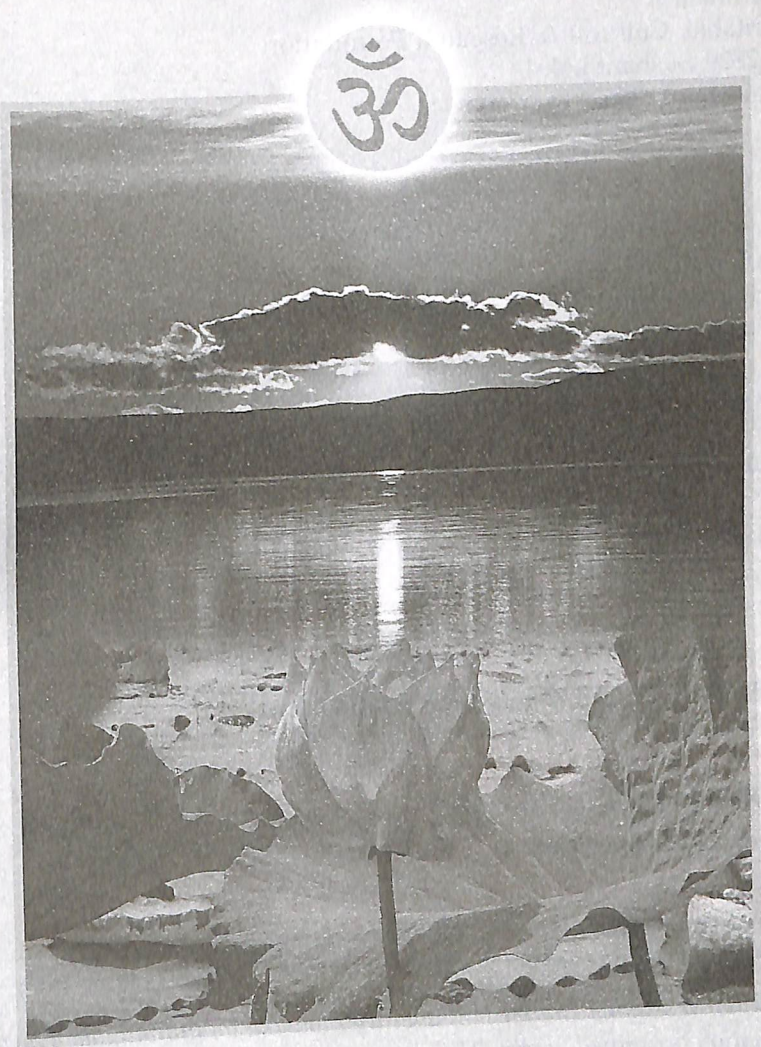
The author has done a commendable work by collecting, compiling and analyzing various thoughts and facts on Kashmir Shavism which basically aims at identifying the self with the Absolute Reality. To make the attainment of Universal Consciousness logical and easy, the author has developed the concept of Shavic Thought which, though based on fundamental tennents of Kashmir Shavism, is logical, comprehensive and simple. This Thought finds its roots in the VACS of the famous Kashmiri hermits, LALLISHWARI.

The author deserves Salutation for linking the Shavic Thought to Absolute Reality, Human race and the Cosmic evaluation in a logical sequence. Significance of "OM" in evolution of a physical being to the level of Absolute Consciousness is logically and beautifully discussed.

The book is a humble tribute to all the great scholars and evolved saints, of the "LAND OF RISHIS" that is KASHMIR.

...... A Humble Rolling Stone

Shaivic Thought

by

Dr. K.K. Moza

First Edition-Gurgaon, 2007

Baba Bhaiji Ji
Charitable, Cultural & Research Foundation
C-I/2829, Sushant Lok-I,
Gurgaon - 122002, Haryana

Printed in India by
Baba Bhaiji Ji
Charitable, Cultural & Research Foundation

Printed at

Aanan Arts, Press

Price: Rs. 101/-

Published by

Baba Bhaiji Ji

Charitable, Cultural & Research Foundation

Swami Ram Ji Maharaj

(1855 AD - 1915 AD)

Swami Ram Ji Maharaj was born in a Kashmiri Brahmin family of Qaziyar in Srinagar, lost his father when he was young and his uncle Pt. Ishwar Sahib, a saint cum scholar of high order, took up his guardianship. He was tutored by Pt. Mansa Ram Monga, a Shaivic Scholar of great repute besides having had his initial education at home in Shastras and ritualistic techniques of priest-hood

Swami Ji Maharaj, a householder lived with his chief patron Shri Narayan Dass at Fateh Kadal, Srinagar, after he lost his ancestral house in fire. One day, while crossing 5th bridge over river Jehlum, Nawakadal, in Srinagar he threw into the river the entire paraphernalia he used to carry for performing rites and rituals at his patron's places and went straight to his patron disciple, Pt. Narayan Joo's house and requested him for a separate accommodation to live in and a companion to help him. Pandit Narayan Joo gave him the house at Fateh Kadal, Srinagar (known as Shri Ram Shiva Ashram) and asked Pt. Mehtab Kak to attend on him. Pt.Mehtab Kak got as much enlightened in the company of Swami Ji Maharaj to the extent that he himself became venerable Master. Subsequently, Swami Mehtab Kak took over the charge of the Ashram together with tutorship of Swami Lakshman Jee who was handed over to him for guidance by his Master.

Swami Ji Maharaj lived as a 'Jiwan Mukta' liberated soul in mortal frame which he discarded on 'Shiva Chaturdashi' - a very auspicious day of Kashmiri Pandits.

The other two attendants whom Swami Ji nurtured were Swami Vidhya Dhar and Swami Gobind Kaul Jalali. Swami Vidhya Dhar established his own separate Ashram at Karan Nagar, Srinagar. Swami Gobind Kaul Jalali took over charge of the Shri Ram Shiva Ashram on 'Nirvana' of Swami Mehtab Kak. Among the innumerable miracles of Swami Ji, suffice to say, that whatever he uttered wittingly or unwittingly, would happen. It could never be otherwise.

Swami Gobind Kaul Jalali

(1888 AD - 1956 AD)

Swami Ji was born at Ali Kadal, Srinagar in a spiritually intoxicated lower middle class family. He along with his elder brothers Pt. Aftab Kaul and Pt. Ganesh Kaul became devotee of Swami Ram Ji Maharaj almost simultaneously. Swami Ji received initial, instructions in Shaivism and its related philosophy from the celebrated Teacher Swami Ram Ji Maharaj. After the Nirvana of Swami Mehtab Kak, Swami Gobind Kaul Jalali took over as Head of Shri Ram Shiva Ashram.

Swami Ji, full of humility and modesty was a householder living in a large joint family, untouched by luxury and aloof from greed and jealousy. His love was open to all be it a friend, foe, relative, religious or non religious person. Most of the people flocked to his house for advice or help, which he always gave generously and unhesitatingly without any conditions or strings attached. Nobody could leave his house without having something to eat or drink.

Swami Ji advised everybody to give up ego and live simply with full naturalness to carry out His plans. During his later days of life from mid January1956, he gave up going to Ashram due to physical weakness. To a few of his chosen disciples he had mentioned about leaving his mortal frame sometime in June that year which came out to be true.

Baba Bhaiji ji, has described Swami Ji's Nirvana scene in his book titled "Shaivic Thought and Non-Meditational Meditation" which is reproduced hereunder.

"While standing at the lotus feet of my master, I and Mahatma Kashi Nath alone besides family members were present. I perceived a glow of inexpressible luminosity, of first phalange of thumb size, moving from his umbilical knot of the belly towards the back of his head. When it left the head, there was an audible and distinct thud. I thought his skull had probably cracked. Nevertheless, on feeling it with hand found it intact. Surprisingly the head was warmer almost three times the temperature of the rest of his body".

Baba Bhaiji Ji
(1920 AD - 1994 AD)

Baba Bhaiji Ji, (Pt. B.N. Kaul Nazir), the eldest son of late Pt. Jialal Kaul Nazir, an educationist of eminence was born on January 27, 1920 at Srinagar in J&K State. Having graduated in Science from Punjab University, Lahore in 1941, he received a scholarship from the State Government to pursue a two year diploma course in chemical and pharmaceutical analysis at the Drug Research Laboratory, Jammu. He joined the Drug Research Laboratory, Jammu as Assistant Chemical Examiner on completion of Diploma. The Drug Research Laboratory, Jammu was taken over by the C.S.I.R. Government of India and converted into Regional Research Laboratory where Bhaiji Ji retired on superannuation as Technical Information Officer in 1978.

Bhaiji Ji was a householder saint with full a size family which among others included his children and grand children. Outwardly, he was hectically involved in household affairs and welfare of family as a responsible head but inwardly he was totally an unattached personality. During his stay of eight years in Srinagar (1951-1958), he received his spiritual teaching in Kashmir Shaivism from reverend Swami Gobind Kaul Jalali, teacher of distinction and direct disciple of Swami Ramji Maharaj, the Yogi of Yogis. He was a distinguished scholar with a number of publications to his credit which also include Shaivic Thought and Non-Meditational Meditation, Shaivism in Kashmir and Tenets of Trika.

Bhaiji Ji in mystic style had mentioned to Mrs. Prabha Sumbli about leaving his mortal frame on *Teil Atham* (Phagun Shakula Pakhch Ashtami) of 1994 which could not be otherwise. He left his gross body on March 20,1994. It is neither unusual for saints to foresee their end nor is it unusual for many of them to shroud their end in mysteries. His disciples and devotees included people from different faiths viz. Mr.Satya Bushan Aggarwal, Mr. Mohan Lal Saproo, Mr. R.N. Raina, Mr. G.A. Mallick, Mr. P. N. Ambhardhar, Pt. Jagar Nath Bhat, Mr. M.L. Munshi, Mr. P.N. Khar, Mr. S.K. Dhar, Mr. Gulam Qadir Gandherbali, Mr. Hamid Raina, Mr.Pushkar Nath Raina, Kanwar Rajinder Singh Rana, Mrs.Sheela Dhar, Mr.O.P.Dogra, Mr. Pushkar Nath Pandita, Prof. P.N. Dhar, Mr.Harbans Lal Bhansal, Mr. B.L.Rawal, Mr. G.L Bhan, Mr.Omkar Nath Bhat, Mr.Radha Krishen Bhat, Mr. Pyre Lal Raina, Mr.Saiffudin Mirza, Dr. Zargar, Gurudev, Jallalis, to site a few.

Gurudev

Gurudev, Pt. N.N. Kaul Nazir, born in a family of intellectual lineage, is the son of Parm Guru, Baba Bhaiji Ji and Smt. Basanti Koul Nazir.

Gurudev, though being a very naughty and romantic personality during his younger days, (so to say he used to make it a point to see new movies first day first show) yet focused and determined in performing his Sandhaya. This has been revealed to the writer by Sh. R.N. Koul Nazir. Transformed by the grace of Parm Guru Bhaiji Ji, Gurudev is a Saint of few mystic words and mystic smile. Presently, Gurudev is not only pursuing his higher spiritual levels but he is also performing his worldly obligations as well. He is working with the Regional Research Laboratory, Jammu. In the words of Dr.J.C.Dhar and Mr.Sanjay Koul, "Gurudev is Omnipresent, omnipotent and omniscient". May we all have Gurudev's blessings?

SHAIVIC THOUGHT

By

Dr. K. K. Moza

'Dhyanamulam gururmurtih, poojamulam guruh padam
Jnanamulam gururvakyam mokshamulam guruh kripa'

Dedicated

To

Parm Guru Baba Bhaiji Ji

And

Saints of Kashmir

Contents

Foreword

Though very precise and short, this book is a spiritual treasure of Kashmir Shaivism leading to the concept of Shaivic Thought, which is presented in logical and sequential manner to attain Absolute Consciousness. Shaivism is close to the heart of every Hindu in particular Kashmiri Sarswat Brahamins. All aspects have been covered and well drawn out in simple words yet retaining the basic tenets without confusing the reader with plethora of words.

Dr. K.K. Moza, in my opinion, has put in commendable efforts by collecting, compiling, interpreting and weaving works on Kashmir Shaivism.

The author through Shaivic Thought has rightly paid his humble tribute to saints of Kashmir.

H.N. Kaw

S-31 A/31, 32
DLF Phase-III,
Gurgaon - 122002,
Haryana

Preface

Human beings irrespective of caste, creed, colour, sex or religion are always in search of happiness which draws them invariably to external objects for joy and pleasures. This way one gets peace which is temporary, but ultimately mind tires out and humans look out for pleasures and happiness elsewhere.

Three decades ago, one could only see mostly Ambassadors and Fiats as four wheel drives on roads and one always wished to have either of the two instead of bus or two wheelers to have comfortable rides. However, in the last two decades every six months or so new brand or new model gets added to the existing fleet of cars and everybody craves to have the latest one. This propensity in humans does not allow minds to settle down. Another important aspect of human nature is that one gets many times less than what one would like to have. The cause of this predicament is ***ahamkara*** (ego). Stillness of mind can only be achieved from contentment and balanced attitude towards the external world but not from material objects possessed and positions achieved. Human being is a photo album of all of thoughts and impressions. These impressions are formed when certain ***vriti*** (desires) become habitual giving rise to ***sanaskaras***. These could either be positive or negative, positive can be uplifting while negative could be destructive. One must strive to develop love, compassion, a sense of service, cheerfulness and kindness to get rid of negative ***sanaskaras***.

An Individual because of limitation of having a physical body has taken up impurities (***malas***) which are responsible for not only obscuring one's true nature from one's own self but also are responsible for differentiation in virtues and vices, likes and dislikes and between self and surroundings. Suffering or pain is, therefore, companion of all animate objects. Shaivic Thought will play an important role in maintaining harmony in today's world full of sufferings.

Shaivic Thought conceptualised leading to Absolute Reality in this book is fundamentally based on tenets of Kashmir Shaivism, the syllable OM and Lal Vakhs of Lallishwari (Kashmiri Hermitess).

Shaivic thought considers that the entire universe is nothing but conscious energy and that every thing in this universe is consciousness expressed in different forms. This thought is based on detailed understanding of human nature, cosmic evolution and the power behind all mani-

festations. Shaivic thought recognizes non-dualistic approach to reach the Absolute Reality, Param Shiva. It is to be emphasized that the Absolute Consciousness (Param Shiva) and individual consciousness are one and the same with a difference that individual consciousness is veiled by ***maya*** and has taken up limitations of ***kala,vidhya,raga,kal*** and ***niyati*** whereas Param Shiva is unlimited. Param Shiva is the fundamental Reality. Param Shiva, the Supreme Consciousness beyond limitations of time and space through His Sovereign Will manifests Himself as limited consciousness through 36-***tattvas*** (principles of creation) in sequential order to experience the limited earthly existence. This thought provides a clear and distinct approach to attain Universal Consciousness.

Spirituality carries us beyond the realm of science. Universe is connected through a web of vibrations in which all words, voices, speeches go out to the end of worlds as vibrations charged with messages. These can inform us individually provided mind has capabilities to receive and understand them. Saints have these capabilities, developed due to their continuous contemplation to receive such messages, which make them tell the events those have occurred or have to come; yet they know cause and effect. Saints who reach heights in spirituality are one with the perceptor having capabilities to foretell about the events. Human logic, reasoning or mathematical calculations defy the concept of miracles or experiences of mysteries.

The writer, a professional civil engineer with wide international exposure and engrossed in materialistic activities, after having had near death experience became spiritually conscious but with a confused state of mind. The writer, on his very first meeting with Gurudev (Pt. N. N. Koul Nazir) got a spiritual spark, which not only changed his outlook but also showed him a way to pursue spiritual readings and mystic phenomena finally leading to a simple and comprehensive book on Shaivic Thought. This book with the blessings of Gurudev has been attempted to pay tributes to Parm Guru Baba Bhaiji Ji and Saints of Kashmir with the hope that they will accept this humble offering treating this as a basket of flowers from the writer. The intention of bringing out this booklet is also to provide a simple and comprehensive insight into Shaivic thought yet retain the fundamental bed rocks of ***Agamic*** and monistic Kashmir Shaivism for the benefit of humanity by enlisting strong readership from people of different beliefs be it a student, a scholar or a person of literary taste. The author desires that every reader to send their comments, observations or avowed criticism which will be acknowledged with humility finally paving a way towards publication of book on "Practical

Aspects of Shaivic Thought" for achieving Absolute Consciousness.

The writer whole heartedly acknowledges the help rendered by Dr. J.K. Dhar, Mr. R. N. Koul, Mr. P. N. Khar, Mr. T.K. Kaul, Mrs. Sheela Ji Dhar, Mr. Sanjay Koul, Prof. H. N. Misri, Mr. Sunil Saraf, Mr. Narendra Sharma, Mr. M.S. Rajan to site a few.

The writer acknowledges with reverence **Saint Kaw Sahib** (Pt. H.N. Kaw, scholar, cosmologist, *Grahisti* Saint of repute) for clarifying Lal Vakhs, sanskaras, and ***samskaras*** which form part of this book. Kaw Sahib draws his lineage of Guru Parampara from Anandji Maharaj of Himnagri near Aharbal Kashmir who in turn was a disciple of Lal Ji Maharaj, great saints and highly evolved souls in Kashmir Shaivism.

Lastly, the writer would like to acknowledge with thanks the support extended by Mrs. Basanti Koul Nazir (Gorh Maig) and that of writer's wife Rama and sons, Kavir and Kunal.

Dr. K. K. Moza

'SANGARMAL'
C-1/2829 Sushant Lok -I
Gurgaon -122002
Haryana

।।ॐ नमः शिवाय।।
"Om Namah Shivaya"

1. Introduction

Today humanity is being driven by materialistic world and des tiny of human race appears to be in peril. Intrinsic desire of all animate objects is to obtain absolute freedom from pain and ultimately enjoy unrestrained happiness. This pain being constant companion of all animate objects drowns the voice of instinct, and liberation there from is impossible to be attained to, unless proper ***upayas*** (means) are resorted to for its remedy.

Wide awareness of Shaivic thought will play an important role in bringing about true brotherhood, equilibrium and harmony in ravaged humanity full of pain. Usage of Shaivic thought instead of Kashmir Shaivism has been preferred due to the fact that much has been written about Kashmir Shaivism but the exposition of philosophy sustaining it has often been more terse and confusing than the original literature. In a modest way, the intention of bringing out this booklet is to have a thorough insight into the system of Kashmir Shaivism and make it simple and comprehensive yet retain the fundamental tenets of this system, to create awareness among younger generation and generations to come, to enlist their strong readership of this fundamentally ***agamic*** and monistic philosophy. Shaivic thought does not discriminate against anyone on the basis of caste, colour, creed or sex.

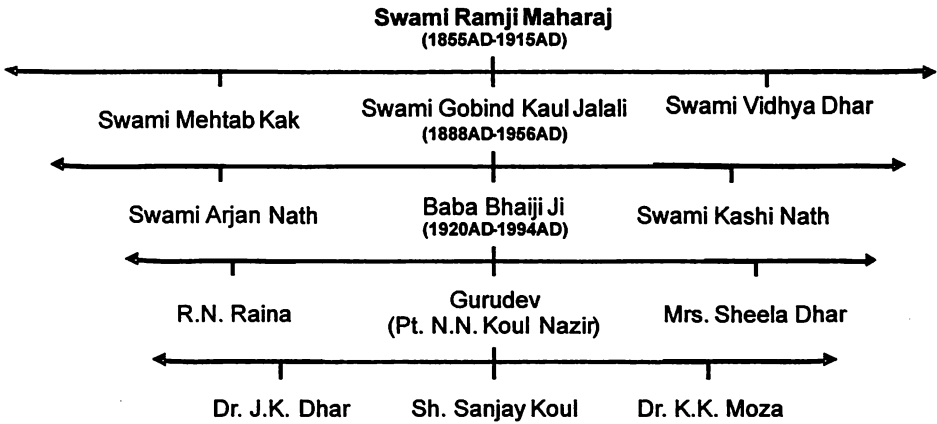
Realisation of self within in terms of identifying Self with the Absolute Reality (Param Shiva) is Kashmir Shaivism. Shaivic thought is a spiritual philosophy based on detailed understanding of doctrines regarding, Absolute Reality, human nature and cosmic evolution which provides clear and distinct approach to attain Universal Consciousness. This system is non-dualistic (***abheda***) in which Absolute Consciousness and individual consciousness are considered to be one and the same, the difference

being that individual consciousness is veiled by ***Maya*** and has taken limitations of time, space and form whereas Absolute Consciousness (Param Shiva) is unlimited and beyond the limitations of time, space and form. Param Shiva is neither a subject nor an object. It is reality in everything and beyond everything. It is here and there yet It is neither here nor there. It is within and without everything. Param Shiva is the foundational reality from which everything has manifested in a sequential order through 36 principles of creation (***tattvas***). Shaivic thought is not so much concerned with worshiping a personal God but focus is mainly on attaining the transcendental state of Shiva Consciousness. This thought provides a clear and distinct approach to attain Universal Consciousness.

Being an ordinary soul engrossed in materialistic world, after having had near death experience, the writer started believing that there is some super natural power behind all the mysteries that get unfolded in this universe which induced thoughts in him leading towards spiritual pursuits with a confused state of mind.

On a festive day after having first meeting with his Guru, *Gurudev* (Pt. N.N. Koul Nazir), the writer got spiritual spark/vibration and subsequent initiation with mystic words and divine blessings from *Param Guru,* Baba Bhaiji ji (Pt. B.N. Koul Nazir) enthused the writer to embark upon reading literature on Kashmir Shaivism which ultimately paved the way towards consolidating comprehensive Shaivic thought. Gurudev, a saint of few mystic words and mystic smiles, is a disciple of Baba Bhaiji Ji, Shaivic scholar of repute.

Bhaiji has maintained Guru Parampara through Gurudev, Sh. N. N. Kaul Nazir, Diksha Guru of the writer. Param Guru Baba Bhaiji Ji born in a family of intellectual lineage was Shaivic scholar of great repute, a poet, linguist and above all a Grahasti Saint with Guru Parampara lineages as under:

GURU PARAMPARA

Bringing out this booklet on Shaivic thought, to the purview of people of different beliefs, be it students, scholars, men of literary tastes or even materialists, is the desire of Gurudev to create wider awareness of Shaivism. Success in this mission will be a tribute with reverence to the saints of Kashmir Shaivism.

2. *Self And Universe*

Self, universe and principles involving their order and harmony is a three fold interactive relationship with a basis that matter and energy in all its forms and elements have emanated from one Absolute Consciousness. Interrelationships those exist among self, universe and principles maintaining their balance therefore have to be studied and understood both from subjective and objective approaches.

The spiritualism is the subjective approach while materialism being the objective approaches. Matter and its relative movements constituting material agency is studied through Physics, Chemistry, Biology, Astronomy, Geography, Geology and so on. On the other hand study about universe involves understanding of knowledge about the entire manifested reality, the internal as well as the external worlds, including organic and inorganic nature in all forms.

Quantum physics has led us to conclude that everything that exists in this universe is a form of energy that is to say solid particles which constitutes our universe, are formed by the interaction of waves of energy.

The external world comprises of gases and different elements and their manifestations. The existence of all heavenly bodies is due to gravitational attraction which controls distances between planets and other heavenly bodies. This force of attraction is the inherent force in matter. According to Einstein, "when ever there is matter and motion, the continuum is disturbed. Just as a fish swimming in the sea agitates the water around it or an aircraft moving in air agitates air around it, so a star, a comet or a galaxy distorts the geometry of the space through which it moves".

Universe constitutes smallest particles interconnected and held in some way or the other. The concentration of these particles is sometimes sudden and at times slow and abrupt. Smallest particles called atoms (*anu*) are distinguished from one another. Atoms have immeasurable force which never disappears. All material objects (moving and un-moving) and waves consist of atomic particles. The earth with all its variety of life on it cannot with stand without the gravitational pull of other planets.

Light and waves of the sun, stars and planets, are always charged with vibrations to effect production, preservation and destruction of varieties of life on earth. The formation of days, nights, weeks, seasons and years are due to the Sun and the Moon thereby time is counted/maintained and the age of all material objects is determined.

As is claimed, atomic and sub-atomic events are intimately connected to the presence of Consciousness which observes them. The Universe 'arouse as a result of the hyperinflation of a quantum event' (David Hodgson, 1991). In the absence of such Consciousness the event does not occur. According to The Cosmic Blue Print (Davies P, Heinemann 1987) 'material entity gives rise to a non material entity which then receives sensory input and manipulates the external environment via control of material entity. Consciousness is analogous to software and brain to hardware'.

The internal world is soul, the mind and the inner working of nature with the soul being immaterial and distinct from the body. Plato believed that soul is the starter and main spring of all activities and is above matter; accordingly he realized that body is flesh and the soul is the principle of life which animates it. A single drop of water returning to the ocean from which it once evaporated is analogues to soul. All Indian Hindu philosophies do believe in one Absolute Reality, the prime cause of universal existence, in all its forms and phenomena.

This whole world is a manifestation of the Spirit. Animate and inanimate objects are dynamic aspects of the static aspect, Spirit. Spirit and matter are neither different nor separable. There is neither duality in the Absolute Reality nor in His manifestations.

Universe in which atoms hang trembling is connected through a web of vibrations. All words, voices, speeches go out to the end of worlds in universe as vibrations charged with messages. These can inform us individually, provided our mind has capabilities to receive and understand them. Saints have these capabilities developed due to their continuous contemplation to receive such messages which make them to tell the events those have come or have to come, cause and effect is known to them.

Kashmir, 'known as Rishivar (place of Rishis)', has the privilege to have produced number of highly realized saints of eminence. Some of them include; Vasgupta, Bhatta Kallata, Utpala, Ram Kantha, Lakshman Gupta, Abhinva Gupta, Khemraja, Yoj Raja, Lal Ded, Nund Rishi, Roop Bhawani, Reshi Peer, Sona Kak, Ishwar Sahib,Bona Kak, Krishan Joo Razdan, Parmananda, Shankar Razdan, Lal Ji Maharaj, Anand Ji Maharaj, Swami Ram Ji Maharaj, Mehtab Kak, Swami Vidhyadhar, Swami Gobind Ji Koul Jalali, Kash Kak, Bhagwan Gopi Nath ji, Nand Bab, Swami Lakhshaman Jee, Baba Bhaiji Ji, Mahatma Tara Chand, Mahatma Arjan Nath, Mahatma Kashi Nath, Pt. Vishnath Koul, to site a few. These saints being one with the Divine were in a position to order anything, execute any command and fulfill any desire. This phenomenon could happen even now when they are no longer in their embodied form.

Some mystical experiences of Parm Guru Baba Bhaiji Ji and Gurudev have been penned down which are given in **Annexure-I**.

3. *Shaivic Thought*

3.1 ORIGIN

Tradition follows that Shiva in the beginning of Satyuga ap peared as Svacchandanatha with five heads. Five heads came into manifestation through Shiva's great energies, ***Chit Shakti*** (All Consciousness), ***Ananda Shakti*** (All Bliss), ***Iccha Shakti*** (All Will), ***Jnana Shakti*** (All Knowledge) and ***Kriya Shakti*** (All Action) representing ***Isana, Tatpurusha, Sadyojata, Vamdeva*** and ***Aghora***. The faces also represent acts of Param Shiva as under:

Isana	Skyward face Revealer of Grace	Revealer of grace
Tatpurusha	East face obscuration	Sublimation of senses
Sadyojata	West face represents creation	Omniscience
Vamdeva	North face represents maintenance	Omniscience
Aghora	South face represents sublimation	Omniscience

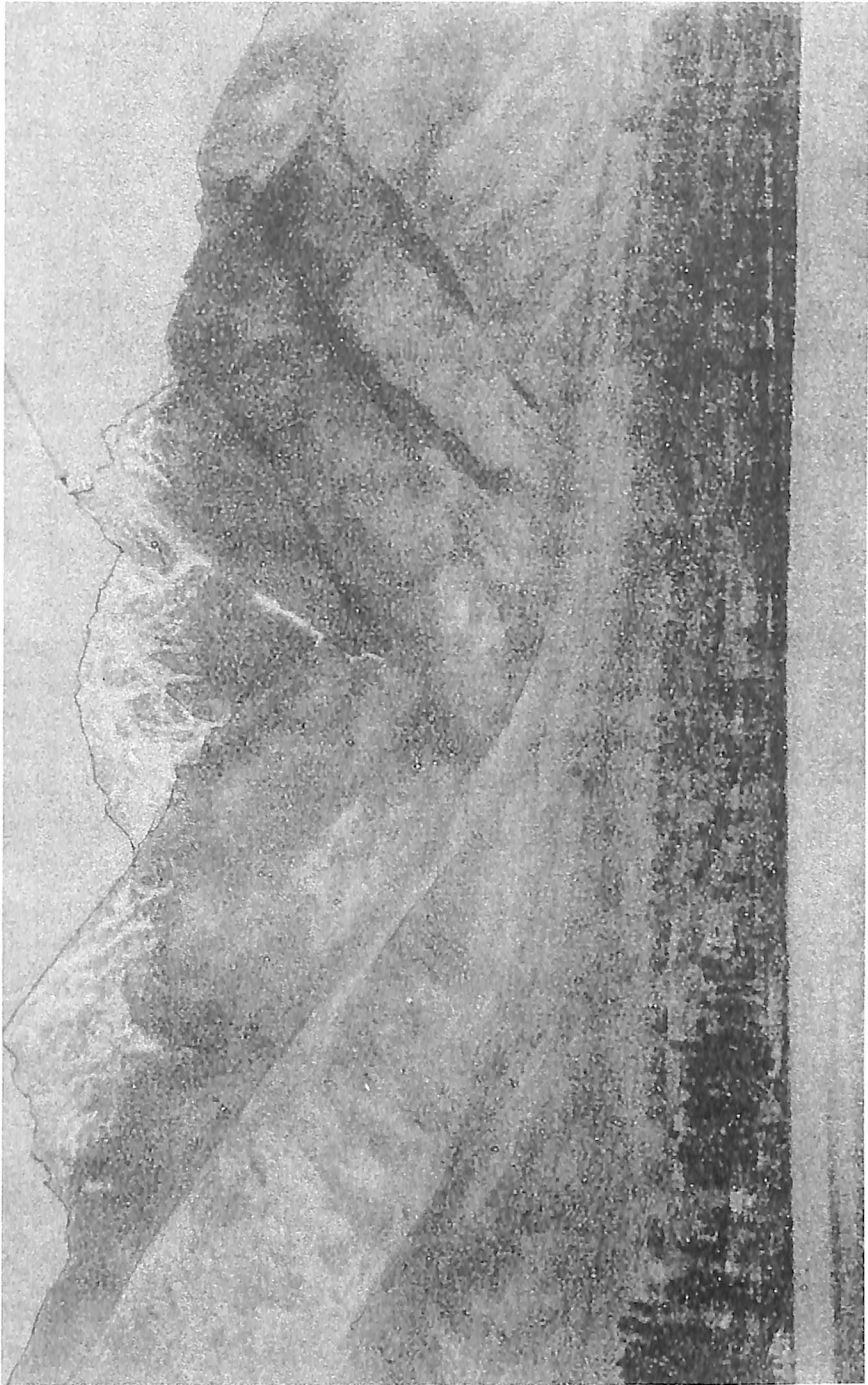
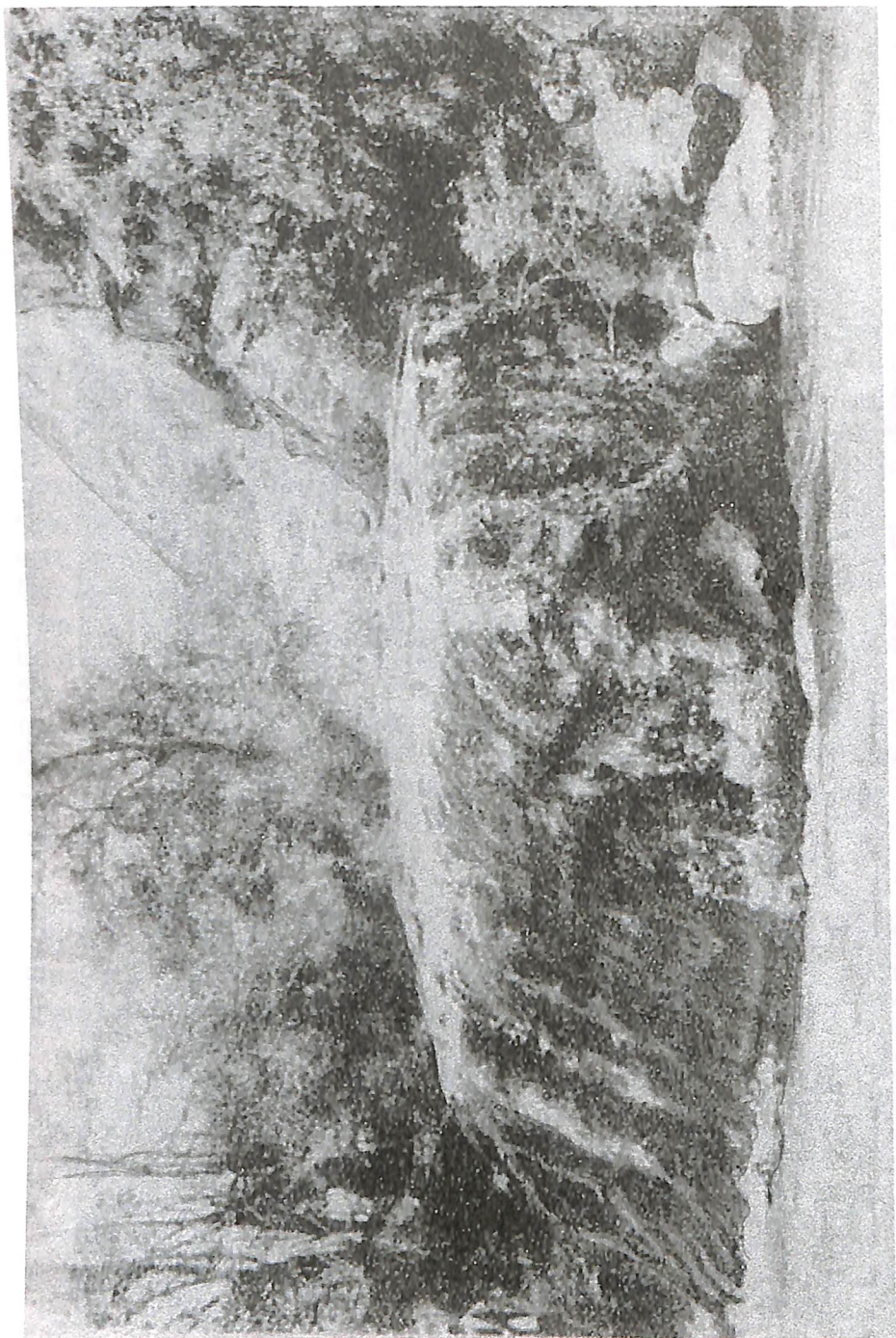
According to the statement given by Abhinav Gupta in his famous work '**Tantraloka**' the ***Shaivagama Shastras - Bhairva Tantra*** of monistic thought (***abheda***) said to have been 64 in number were studied universally before the advent of Kali age. Thereafter a reactionary movement took place in the spiritual atmosphere of the world. The result was that the zeal for studying these ***Shastras*** disappeared gradually and world plunged into spiritual darkness. With a view to revive these ***Shastras*** and spread their knowledge again for the benefit of humanity, Param Shiva appeared on the Mountain Kailasa in the form of

Shrikantha and charged the sage Durvasa with this mission. Durvasa by the power of his mind created three sons Tryambaka, Amardaka and Shrinatha, who are believed to have retaught the people the Ancient Shaivism.

Kallata in his ***Vritti*** *on Spanda Shastra* has said "Vasu Gupta one night was found in great mental agony and anguish. He was instructed by Lord Shiva himself in dream on that night to go to Mahadeva Mountain where he could find the ***Shiv Sutras*** engraved on the rock (Shankar Pal). Vasu Gupta on receiving the holy command hurried to the spot and to his great joy he found these ***Sutras*** there. Thereafter he was a fully self realized saint with spontaneous mental activity and out-pouring which form ***Shiva Sutras***." Vasu Gupta was an enlightened and realized soul who is considered to be the father of modern Kashmir Shaivism. ***Shiv Sutras***, being divine revelational in character, are taken as ***agamic*** form the bed rock and strong foundation system on which Kashmir Shaivism is based. These ***Sutras*** do not merely enunciate the fundamental concepts of Kashmir Shaivism on the basis of absolute monism but also give us a way to practical realization of the theoretical prepositions contained therein. ***Shiv Sutrani*** in the form of 77 Aphorisms in Sanskrit and translated in English by Swami Lachman Jee are given in **Annexure-II**.

Development of Kashmir Shaivism under three distinct categories was taken up later by Acharyas like Bhatta Kallata, Utpala, Rama-Kantha, Lakshman Gupta, Abhinv Gupta, Khemraja and Yoga Raja.

First category includes *Agama Shastras* on non-monistic Shaivism such as:

1. *Malini Vijaya Vartika* of Abhinav Gupta
2. *Paratrimshika Viverna* of Abhinav Gupta
3. *Vignan Bhairav* of Shiva Opadhya
4. *Svach-Chanda-Uddyota* of Khemraja

MAHADEVA MOUNTAIN *(Source: Kashmir Series of Texts and Studies)*

SHANKARA PAL *(Source: Kashmir Series of Texts and Studies)*

Shaivic Thought

Second category involves Spanda Shastras i. e. literature dealing with Spanda the vibration or the emotional aspect of life (Bhatta Kallata, Vasugupta's talented and chosen pupil, is considered to be the originator of this school). This includes:

1. *Spanda Karikas* by Bhatta Kallata.
2. *Spanda Sandhoa* by Khemaraja.
3. *Tattvartha Chintamani* by Bhatta Kallata.
4. *Spanda Nirnaya* by Khemraja.

Foundations of the third division, 'the Pratyabhijna School' were firmly established by Somananda. Examples of this category are:

1. *Shiva Drishti* by Somananda
2. *Ishwar Pratybhigna* by Utpalacharya.
3. Pratybhigna *Hirdayam* by Khemraja.

Abhinav Gupta, in his outstanding works of 'Tnantraloka' and 'Tantrasara', has given rational synthesis of Trika System popularly known as Kashmir Shaivism involving triune of man, universe and sprit related through principles of creation. In this thought, triad involving ***Shiva, Shakti*** and ***Nara*** (***Jiva***) together with three energies ***para*** (Supreme), ***apara*** (lowest) and ***parapara*** (combination of the highest and the lowest) are recognized. These three energies constitute whole universe including every action whether spiritual, physical or worldly therein. ***Agamas*** in Shaivism are ninety two in number, in which the monistic ***(abheda) Bhairava Shastra*** sixty four in number are ***para,*** mono-dualistic ***(bhedabheda) Rudra Shastra*** eighteen in number are ***parapara*** and dualistic (***bheda***) ***Shiva Shastra*** ten in number are considered ***apara***. The basic tenet of Shaivic Thought is that entire Universe is conscious energy and this conscious energy is manifested in universe in different forms.

According to Pt. H.K.Mirza (1958), "Abhinav Gupta sang his last prayer of ***Bhairavastotra*** (***Bhairavstatva*** is given as **Annexure-III** with English translation by Pt. H.K.Mirza) on entering Beroo

cave (Badgam District) in Kashmir along with 1200 disciples never to return thus came the mystic end of his life".The *Bhairavastotra,* is a masterpiece of Abhinav Gupta, describing devotion in recognition and action (in true sense be read as acts) of the Absolute Reality, Param Shiva.

From 14th century onwards Kashmiri saints preached through the medium of Kashmiri language. Lallishwari, a Kashmiri Hermits, in 14th century AD, popularly known as Lal Ded, preached Shaivism to masses through her eloquent *Vacs* known as *Lal Vacs* couched in Kashmiri dialect. She was able to bring out the abstract philosophical thought, in simple language of the people. Lal Ded has said, "when one grows spiritually perfect, world of living and lifeless is alike which is nothing but Shiva losing sense of duality".

Kashmir thereafter had to witness periods of political upheavals and reign of terror and most of the literature on Kashmir Shaivism disappeared from the land.

Shaivic Thought recognized that Universe emanates from one subtlest stir called spanda (throb or pulse) which subsequently gives rise to subtler sounds and more gross sounds/vibrations. Spanda can also be considered as an urge. The vibration of spanda moves and creates resonance. For this resonance and its interplay of vibrations, a symphony of energy comes forth. The whole universe is thus created as a result of proliferation of these vibrations. Substance and form are therefore created from these vibrations. According to Shaivic Thought, everything in this universe exists in each individual (macro cosmos exists within micro cosmos).

In the 19th century, number of Scholar-Saints like Ishwar Sahib, Bona Kak, Tika Lal and Swami Ramji Maharaj were responsible for revival of Kashmir Shaivism in Kashmir valley. Their mystic sayings and teachings inspired people and greatly enriched the Shaivic thought. Swami Ramji stands out most prominent among them. He combined in himself the saint and

Sanskrit scholar. He attracted the greatest number of admirers towards him and many of his personal devotees rose to their full stature under his inspiration and personal guidance. Swami Mehtab Kak, Swami Vidhyadar and Swami Govind Kaul Jallali need no introduction. Baba Bhaijee Ji and Swami Lachman jee followed the tradition of their venerable masters with great devotion and distinction. Their memories are still fresh and alive with all devout Hindus of Kashmir. Each of them, in their own sphere, tried to revitalize the philosophy by disseminating the thought unto the masses and initiating most of them into its fold.

As mentioned earlier, Kashmir Shaivism recognizes that three energies ***para, parapara*** and ***apara*** constitute the whole universe and every action whether spiritual, physical or worldly therein need to be understood in terms of principles of creation.

3.2 PRINCIPLES OF CREATION

Param Shiva, the Absolute reality, is the cause, stay and the absolute end of all that exists in cosmos. He is Universal Consciousness, Supreme Bliss. Absolute Knowledge and Sovereign Will. He transcends all manifestations. Time, form and space do not limit Him. What is being, therefore, cannot be taken as non-being. Param Shiva is neither a subject nor an object. He is reality in everything yet beyond everything. He is here and there, and at the same time He is neither here nor there yet He is everywhere. Param Shiva is the Absolute Reality from which everything has come into existence. Therefore every creation is reality in itself. Wide world of our sense perceptions is as real as the Absolute Himself. It is impossible to describe Him by means of words because of our limited knowledge and limited understanding. ***Shiva*** and ***Atman*** according to the monistic thought are identical entities. ***Jiva*** being a fragment of the inter-related *whole* ***Shiva*** Himself, is in a state of self forget-fulness *or* men-

tal stupor. Recognition of self and return to the original state of Absolute Perfection is the state of ***Moksha***. ***Jiva*** because of limitation of having a physical body has taken up the three ***malas*** (impurities) of ***Anava, Maya*** and ***Karam***. ***Anava mala*** is the basic ignorance which is responsible for obscuring one's true nature from one's own self. ***Maya mala*** is responsible for differentiation between the self and the environment. ***Karam mala*** is responsible for differentiation in virtues and vices, likes and dislikes. These ***Malas*** are responsible for obscuring the Divine within one's own self. When these taints get dissolved within, one becomes colourless and reflects the Divine within one's own self in its crystalline purity.

Param Shiva, the Absolute Consciousness beyond limitations of time and space through His Sovereign Will manifests Himself as limited consciousness through 36 ***tattvas*** (principles of creation) to experience the limited earthly existence. The process of manifestation is not random but exists in sequential order. Every thing in this Universe has got created from Absolute Consciousness. The 36 ***tattvas*** representing stages of existence and creation, as well as states of awareness through ***Shiva's*** descent in sequential order are described hereunder.

Param Shiva appears to divide Himself into ***Shiva*** and ***Shakti***. ***Shiva*** and ***Shakti*** are inseparable in reality. It is due to our limitation of language that we use ***Shiva*** and ***Shakti***, the ***hirdya*** (heart) and the ***sara*** (essence) of Shiva. These are only aspects, ***Shiva*** is the static aspect and ***Shakti*** is the dynamic aspect. ***Shiva*** creates through ***Shakti***. ***Shiva*** and ***Shakti*** are first two ***tattvas***.

- ***1. Shiva:*** Pure, Unlimited Absolute Consciousness is ***Prakasha*** meaning thereby Prevailing Light, Supreme Clearness and Splendor. He is the witness to all our activities. He is our own self and behind every action and thought.
- ***2. Shakti:*** The Unlimited Creative Power of Supreme Consciousness is ***Vimarsha*** responsible for making Shiva not only conscious of all around but also conscious of His own inner

nature. Supreme Consciousness thus being Self Conscious entails ***ananda***, giving rise to ***Iccha***.

- 3. ***Iccha Shakti***: The desire to create is ***Iccha Shakti***. This desire cannot be fulfilled unless there is ***Jnana*** (Knowledge).
- *4. **Jnana Shakti:*** The basic knowledge or awareness of creation is ***Jnana Shakti***. Manifestation cannot be created unless there is ***Kriya*** (power to create).
- *5. **Kriya Shakti:*** The basic power to create is ***Kriya Shakti***.

The acts of ***Shakti*** create a condition of extremely limited consciousness stuck in a seemingly infinitely vast unconscious universe. This unconsciousness is actually only a creation of veiling power of Supreme Consciousness, ***Maya***. ***Maya Shakti*** conceals the quality of ***jiva*** from the Absolute Reality.

- *6. **Maya:*** Basic veiling power of Supreme Consciousness creating the experience of limited Consciousness (***jiva***) from Unlimited Consciousness is ***Maya***. This is accomplished through 5 aspects of its power, ***Kala, Vidhya, Raga, Kal*** and ***Niyati.***
- *7. **Kala: Kala*** veils to create the sense of limited power and abilities and helplessness.
- *8. **Vidhya: Vidhya*** veils ***Jnana*** to create the experience of limited knowledge and understanding.
- *9. **Raga: Raga*** veils ***Iccha*** to create a sense of a fragile, limited and weak will power (attachment to sense objects).
- *10. **Kal: Kal*** veils the experience of the single supreme infinite moment to create the sense of the limited sequential flow of time (limitation with regard to past, present and future in time).
- *11. **Niyati: Niyati*** veils the experience of all-pervasiveness to create the sense of limited existence in one place stuck amongst vast areas that are different and separate (limitation with regard to presence in space).

These sequential descending aspects of ***Shiva*** to Niyati give rise to ***Purusha***.

- *12. Purusha: Purusha* is formed with the basic experience of individuality separate from everything else. It is limited, helpless, relatively powerless, and limited in knowledge and understanding.

Thus from *tattva* 1 to 12 gets manifested the base level illusion of tiny limited consciousness existing insignificantly within an endless non-conscious expanse. But at this level there is nothing to be conscious of - no worlds or bodies or even time or space.

- *13. Prakriti:* The basic level of non conscious expanse is called *Prakriti,* something separate and different from one's own individual consciousness which is non-conscious.

Prakrati is the inborn nature of individuals characterized by *Gunas* (qualities) of *Sattav* (goodness), *Rajas* (covetousness, mental darkness) and *Tamas* (harshness). These three qualities are not considered as *tattvas.* These are responsible for *Sukh* (pleasures), *Dukh* (pains) and *Moha* (attachment). *Prakriti* is different for different *Purushas* and is responsible for differences in the temperaments of individuals.

From the featureless ground of *Prakriti,* endless objects are created out of pure consciousness by the *Shaktis* of Will, Knowledge, and Creative impulse. These objects by definition are limited and separate from each other moving and changing in time and space. The limitations in objects are formed by the powers of limitation of the *Maya Shakti*. *Prakriti* is the basic cause for *tattvas* from *Budhi to* Bhumyah or *Prithvi* (earth).

- *14. Buddhi:* The intellect what makes man rational, the instrument of detachable and abstract reasoning that can see and understand objects and processes.
- *15. Ahamkara: Ahamkara* (Ego) sees everything only in relation to one's own self. It assembles, understands, and believes in the limited, powerless identity of one's own self.

- *16. Manas: Manas* is the basic thought process of mind wherein thoughts come and go before the consciousness like a movie. This gives rise to desires, feelings and emotions in *jivas*.

It is well said, "Mind perceives, Ego conceives and the Intellect interprets". Mind is the perception, Ego the preceptor and Intellect the assimilation. These three together are the ***Antahkarana*** (an instrument of understanding, sense of identity, and other mental operations). The main function of ***Antahkarana*** is self conceit, separating and distortion.

These instruments of mental functioning then employ limited powers of knowledge and perception (***Jnanaendriyas***) which operate through:

- *17. **Shrutr: Shrutr*** means ear - limited power of hearing.
- *18. **Tvak: Tvak*** means skin - limited power of feeling by touch.
- *19. **Chakhu: Chakhu*** means eye - limited power of seeing.
- *20. **Jiha: Jiha*** means tongue - limited power of tasting.
- *21. **Gran: Gran*** means nose - limited power of smelling.

The instruments of mental functioning also employ powers of limited action (***Karmaendriyas)*** which operate through:

- 22. ***Vak: Vak*** means limited power of speech.
- 23. ***Pani: Pani*** means hand - limited power of grasping and handling.
- 24. ***Pada: Pada*** means foot - limited power of locomotion.
- 25. ***Payu: Payu*** means power of excretion.
- 26. ***Upastha: Upastha*** means limited power of creation (procreation to be exact).

The Subtle Elements referred to as ***tanmatra,*** that are perceived and acted upon by the ***Jnanaendriyas*** and ***Karmaendriyas*** include.

- 27. ***Shabd:*** Sound.
- 28. ***Sparsh:*** Touch.
- 29. ***Rup:*** Colour or Form.
- 30. ***Ras:*** Taste.
- 31. ***Gandh:*** Smell.

The basic physical elements (***Mahabhutas***) that make up physical objects are perceived by the powers of perception (***Jnanaendriyas***) and acted upon by the powers of action (***Karmendriyas***). This includes not only outside objects like cars and rocks, but also our bodies and the organs of perception and action by which we interact with physical objects.

- 32. ***Akasha:*** Ether or space.
- 33. ***Vayu:*** Air or gas.
- 34. ***Vehnay*** : Agni or fire
- 35. ***Salil*** : Water or liquids
- 36. ***Bhumyah*** : Earth (Prithivi) or solids

It needs no emphasis that the Universe originally exists in identity with Absolute Reality. First created are the basic instruments of will and knowledge which direct the implementation of the instruments and organs of perception and action. Then from this are created the instruments and organs of perception and action, and then finally come the subtle and physical objects.

The 36 ***tattvas*** discussed above are actually part of a larger descriptive framework that includes worlds that are actually created, and the subjective process by which these worlds arise from Cosmic Consciousness.

Baba Bhaiji Ji (1958) has translated Verse by Khemraja summing up 36 principles of creation in a couplet as under:

As in the seed is latent the whole of the Tree,
Of whatever size, form, and colour it may be.
So within the consciousness of the being are said to be,
The thirty six ***tattvas-Shiva*** or Earth it be.

As elucidated in the Paratrimshika, this universe is latent as energy within the consciousness of the Being. Similes quoted to illustrate this are that of Water and Clay. Water can exist in the form of Ice or Snow, Steam or the Clouds, Rain or the River, so on and so forth. These different characteristics are inherently present in water. If water had not the property to boil at the boiling point and freeze at freezing point, no amount of effort on our part could obtain Ice or Steam from it. Similarly an earthen pitcher or a flower vase are two different entities to look at but both of them are fundamentally having one common nature, the characteristics of clay. Likewise the limited individual experiences from ***Maya tattva*** to the ***Bhumyah tattva*** are nothing but real cognized because of being an emanation from the cognizer, are nothing but real, as real as the cognizer itself. ***Shiva*** through his definite and orderly combinations of five ***Shaktis*** manifests this universe of ***matrikas*** and objects.

3.3 THE ORIGIN OF THE MATRIKAS

Matrika literally means 'unknown mother'. ***Matrika*** is related to root vibration and is the subtle force behind thought and speech. Words have power, imagine someone dear and known to you accusing you of being a "cheat" the power of that accusation sets up a vibration which was not there before the accusation was uttered. It is palpable as if someone is physically assaulting you. Mind in the form of words, concepts and ideas, is source of bondage and suffering. Therefore, understanding the true nature of ***Maitrika*** becomes essential so that power of words can be used for upliftment.

Shaivic thought is based on three-fold principles of Absolute Reality, self and matter. According to Abhinav Gupta, the Absolute

Reality (Param Shiva) and His Creative Power (*Para Shakti*) are the divine couple. He rests always in His eternal nature and she is eternally active manifesting to reveal and reabsorb the whole of Universe. She is the first Stir and also the infinite stirring. The first stir is also called *Spanda*. The whole universe is the result of the proliferation of vibrations emanating from *Para Shakti* or *Para Vac,* the primal sound. Inherent in the manifestation of *Para Shakti* are the three powers of Will, Consciousness and Action (*Iccha Shakti, Jnana Shakti* and *Kriya Shakti*). From these three powers emanates the two currents of substance in the form of *Vachaka* (the current of words and meaning which further divide into *Varna, Mantra* and *Pada*) and *Vachya* (the current of object which further divide into *Kal, Tattvas* and *Bhuvana*). *Kal* is time and space, *Tattva* is interaction of sound in time and space and *Bhuvana* is the resulting gross matter. Shaivic thought believes that matter comes from vibration and there is intimate connection between *Shabda* and *Artha* (word and object).

According to Paratrimshika, Param Shiva revealed the highest knowledge of manifestation and Union with Himself to *Shakti* (*Bhairavi*) through the first vibratory movement or the flutter of the sound pronounced as अहं. After this first vibratory movement pronounced as अहं, His *Iccha Shakti* (Sovereign Will) branched off, into *Jnana Shakti* (Knowledge) and *Kriya Shakti.* (Action) From the *Jnana Shakti* originated the *Antakarana* (collective name of *Manas, Ahamkara* and *Buddhi*) the seat of thought and feeling.

The word अहं comprises of both vowels and consonants. Vowels अ to अनुस्वार represent 15 days of lunar fortnight which gives essence of time. The fifteen vowels and *visarga* (:) together constitute *Shiva Tattva*. The consonants proceeding from vowels represent *Shakti Tattva* which in realty is the universe as potentiality. The combination of vowels and consonants manifested the universe comprising of 36 *tattvas*. *Shiva* and *Shakti* are inseparable so are vowels and consonants.

The five *Buddhendriyas* called otherwise *Jnanendriyas* (perceptive organs) are the correlative offshoots of the *Antahkarana*. From *Kriya Shakti* sprang the *Pranas* (vital spirits) and the five

Karmendriyas (active organs). The interrelationship that exists between consonants and 36 *tattvas* is described as under.

The twenty-five Tattvas from the ***Prithvi*** (earth) to the ***Purusha*** (Spirit or Self), owe their origin to the twenty-five consonants from क to म. The five *Mahabhutas* (material or gross elements), viz., earth, water, fire, air and ether are the result of creation from क to ङ. From the consonants, च to ञ sprang up respectively the five *Tanmatras* (substances or essences) viz., the essences of smell, taste, from, touch, and sound. The creation of five *Karmendriyas* (organs of action) viz., the organs of reproduction and excretion, feet, hands, and voice, is due to the five consonants from ट to ण respectively. The consonants from त to न have given rise respectively to the creation of five *Buddhendriyas*, (perceptive organs), i.e., the nose, the tongue, the eyes, the skin and the ear. From प to म have given rise to *Ananthkarna* (*Manas, Buddhi* and *Ahamkar*), *Prakriti* (the undeveloped principle) and *Purusha* (Self). The four *tattvas, kala* (the power of limited creation) together with *kal* (time), *vidhya* (limited knowledge), *raga* (limitation with regard to attachment) together with *niyati* (limitation with regard to space) and *maya* (the veiling power) proceed in order from the four consonants य, र, ल and व respectively. The last group of letters from श to ह represent respectively *Shuddha Vidhya* (true or pure-knowledge), *Ishavara*? (the 'Lordliness'), *Sada-Shiva* (from which or in which the experience of being begins) and *Shakti* (the power).

The creation of the universe based on *Matrikas* and their corresponding *tattvas* as explained above find its source in अ which is All Transcendent Param Shiva of the nature of Bliss and All complete in Himself.

Baba Bhaiji Ji (1958) in his article titled 'Tenets of Trika Philosophy' has translated the verse given in the beginning of 'Para Praveshika 'with a couplet as under:

We bow to thee *Samvit - Shiva's* Coordinating force,
That permeates the Universe in part and whole.
Through *Shakti Para-* the Divine force,
And yet liveth beyond as *Shiva's* soul.

The devotee describes first *Samvit* as the cosmic energy that provides the connecting link between the highest (*Shiva*) and the lowest (Universe) or between non material and the material. ***Shakti*** being the immanent aspect of the Lord permeates in all that is objective through Divine ***Shaktis*** like ***Para, Pashyanti, Madhyma*** and ***Vaikhuri***. These ***Shaktis*** though transcendental in nature yet comprise of everything that is objective. ***Samvit*** and all other ***Shaktis*** are responsible for various cosmic processes and reproductions. ***Shaktis*** are always spoken of as females in this thought since women are 'Natures emblem of reproduction'. The Para Praveshika means Entrance to the Absolute translated in Hindi by Pt. P.N. Nehru together with its Sanskrit version is given in **Annexure-IV** for ready reference.

Para-vac is the Supreme Word. Divine inspiration or the intuition in the process of expression becomes first ***Pashyanti*** - the seeing word (the word that sees its way to express), passes through ***Madhyma*** - the middle word (Intermediate stage between the spoken and the unspoken word) and finally comes out as ***Vaikhuri*** - the spoken word. One of the Lal-Ded's vakh reflecting divinity and ***Vaikhuri*** translated in English is given as below.

AKOI OMKAR YOOS NABHI DARET
KAMBOOI BHAHMANDS SOMAI GARAI
AKOI MANTER YOOS CHAITS KARAI
TAS SAS MENTER KYA ZAN KARAI

He who holds the one syllable ॐ (Om) in his naval
Viewing his body as comprising the whole cosmos;
he who makes this one syllable as part of his consciousness.
What use has he for thousand Mantra?

Through this vac, Lal-Ded has described the means to attain the highest state of Consciousness with an emphasis that one who contemplates on the syllable ॐ in navel region advances into higher stages of Consciousness. When this ***Pranava*** ॐ (om) is repeated, ***sadhaka*** looses his individuality viewing his body comprising of whole cosmos and finds this ॐ (Om) mantra more potent than thousand mantras.

4. *Significance of The Om*

The OM, ॐ means oneness with the Absolute Reality, the merg ing of the physical being with the Absolute Consciousness. This sacred syllable appears as a mystic sound, regarded by scriptures as the very basis of every other sacred ***mantra*** (hymn). This sound is not only of origination but also of dissolution. The past, present and future all are included in this one sound and even all that transcends configuration of time is also implied in ॐ. The Mandukya Upanishad teaches "The syllable ॐ is related to the Supreme One, without a second, known as The Self". The syllable ॐ consists of three curves, a semicircle or crescent moon (raif) and a ***bindu*** (dot).

The material world of the waking state (***jagrat***) is symbolized by the large lower curve. The deep sleep state (***susupti***) is represented by the upper left curve. The dream state (***svapna***), lying between the waking state below and the deep sleep state above, emanates from the confluence of the two lower and upper curves. The bindu and semicircle (Raif) are separate from the rest and rule the Whole. The dot represents the ***turya*** state of Absolute Consciousness. The open semicircle is symbolic of the infinite and the fact that the meaning of the ***bindu*** can not be grasped if one limits oneself to finite thinking, ***Maya***. This also symbolizes the ineffable relationship between finite and infinite, between individual and all, between time and timeless and between part and whole.

Nearly all the sacred passages, recitals including ***Mantras*** (Hymns) begin with the syllable 'ॐ' (OM or AUM) - The Symbol of Absolute.

The vibration produced by chanting ॐ in the physical universe corresponds to the original vibration that first arose at the time of creation. The sound of ॐ is also called ***Pranava,*** meaning that it sustains life and runs through ***Prana*** or breath. ॐ also represents the States of the Absolute Consciousness. The pranava ॐ (OM) also signifies that individual subjective body travels in five states.

The Waking State (***jagrat*** **)** or **The Physical Plane of Existence** refers to the physical world, our physical bodies and our waking state. In this state physical objects exist, change and move around in rigidly structured way defined by time and space. This is the most superficial level of existence. In this state, individual subjective body travels in the world of objectivity (***pramya***) and loses complete consciousness of its subjectivity.

The Dream State (***svapna*** **) or The Subtle Plane of Existence** corresponds to world of thought and dream objects experienced in dream state This plane is beyond physical plane in which objects are not rigidly defined yet these are loosely limited in time and space. In this state individual subjective body travels in impressions and loses awareness of its subjective consciousness by becoming one with the impressions.

The Deep Sleep State (***susupti*****) or The Casual Plane** of Existence is the consciousness where one experiences timeless and space less unconscious state during deep sleep stage of sleep. To the worldly being, this state would be void of any features or objects, however a yogi in this state tries to contemplate further to enter into the State of Super Consciousness. In this state one loses consciousness of both objectivity as well as subjectivity and enters into a state of entire void ness (***sunya***).

The ***Turya*** **or The Super Casual Plane of Existence** refers to the Unlimited Absolute Consciousness (All Bliss and Pure Light). In this state, one's impressions, which were dead in susupti, again come to life by the grace of Master and subjective body enters into subjective consciousness with full awareness and gets illuminated in ones own Self.

When consciousness is fully established and awareness of self is maintainable with continuity in ***Jagrat, Svapna and Susupti*** states this is ***Turyatita*** state.

Pranav ॐ constitutes three parts namely, अ, उ, and ँ(म). अ represents ***Akaara*** and is felt in navel. उ represents ***Ukaara*** and is felt

in heart. ँ (म) represents ***Makaara*** and is felt in mouth. The level of ***Akaara*** marks the lowest state in the entire process of universal manifestation by ***Shakti***. Therefore, when one pronounces अ, ascending back to ***Shiva*** State starts. The ***Ukaara*** marks the level from which ***Shakti*** starts manifesting actual material objects i.e. ***Prakriti***. When one pronounces उ, the ascent of ***Shiva*** reaches to the level of ***Prakriti***. The ***Makaara*** moves in the State of ***Maya*** and by pronouncing ँ (म) one moves beyond the level of entire process of ***Shakti***. Continuous repetition of this ***Pranav*** ॐ in the meditative contemplation ultimately takes one to the ***Shiva*** State of Consciousness.

The chanting of ॐ drives away all worldly thoughts and removes distraction and infuses new vigour in the body. Whenever ॐ is recited in succession there is an inevitable period of silence between two successive OMs. This silence represents the "fourth state" known as "*Turiya*" which is the state of perfect bliss when the individual self recognizes his identity with the Supreme.

5. *Exposition*

As mentioned earlier, ***Samvit Shiva's*** coordinating force provides the connecting link between the highest and the lowest, Param Shiva and Universe or the non-material and the material. ***Prakash*** (***Shiva***) and ***Vimasha*** (***Shakti***) are the two aspects of Being and Conscious of Being. ***Shakti*** is always in the state of perfect identity with ***Shiva*** but for the purpose of clear understanding the two are distinguished in writing only. ***Shiva*** and ***Shakti*** are the same identical fact. The two are inseparable as light and flame, fire and heat, water and wetness, solid and the hardness and the like. ***Chit,*** Pure Consciousness does not exist without self-consciousness and illumination does not exist without self-illumination. ***Chit*** is also ***Chaitanya***. ***Chaitanya*** aspect of ***Shakti*** is analogous to a clear mirror in which reality sees itself, thus consciousness is self-conscious. The power of ***Chit*** to reveal itself is called ***Chit Shakti***. Shaivic thought recognizes five fold distinction of the fundamental ***Para Shakti***. These five fold distinctions of ***Para Shakti*** are ***Chit Shakti, Anand Shakti, Iccha Shakti, Jnana Shakti*** and ***Kriya Shakti***. ***Chit Shakti*** is the power of Self-Awareness. ***Anand Shakti*** is the power of Absolute Bliss or Self Enjoying without having to depend on anything extraneous. ***Iccha Shakti*** is the power of Absolute Will to manifest out of Himself. ***Jnana Shakti*** is the power of knowing inherent relations of all manifested or manifestable things among themselves and with His Own Self. ***Kriya Shakti*** is the power to assume form. It is to be understood that these five ***Shaktis*** discussed above are not five different entities. When there is reflection of ***Shiva*** in ***Shakti*** there emerges in heart of Reality the sense of 'I' ness which is described as ***aham vimersha***. This is the original ***bimba*** or reflection of which everything in this universe is ***pratibimba*** *or* ***abhasa,*** a secondary reflection or shadow. All the subjects or knowers are reflection of the original subject. The integral 'I' ness is ***Shiva*** by virtue of ***vimersha***. The emergence of 'I', ***aham*** is not intelligible without the corresponding emergence of the 'it' ***idam*** the ***grahaka,*** the apprehender must have ***graha,*** the apprehensible. That's why ***vimersha*** is

described as throb of 'I' hoarding within It and visioning within itself the world of objects. Thus the 'I' or Supreme ***aham*** is the whole Universe. When there is self reflection of ***Shiva*** in ***Shakti*** serving as mirror there emerges the ego or the 'I' in ***Shiva***. From here onwards, manifestation starts. Since there is nothing apart from ***svantratra*** (Independent) ***Shiva,*** the elements of ***Shiva*** are nothing but ***Shiva*** Himself. These constituent elements of universe are constants through ***srishti*** and ***pralaya***. ***Srishti*** is self manifestation described as ***unmesa*** (opening out) and ***pralaya*** *as* closing down (***nimesa***). ***Srishti*** and ***pralaya*** follow each other in never ending process. ***Shiva*** is said to perform five eternal acts. These are ***srishti,*** the creative act, ***sthiti,*** the protective act, ***samhara*** or ***pralaya,*** the destructive act, ***tirodhana,*** the act of enfolding or concealing His nature and ***anuraga,*** the act of unfolding or revealing His nature. The universe which is collective name of the system of limited subjects or objects does not come into manifestation unless ***Shiva*** assumes limitation and this limitation takes the form of ***anutava*** or atomicity.

Shaivic Thought is also considered as triad involving Siva, Shakti and Anu. Because of self limitation of ***Shiva*** there emerges against the background of distinctionless pure consciousness of ***Shiva,*** a polarity of subject and object, ***aham*** or ***idam***. In the beginning of manifestation, this dichotomy is ideal but as the process of manifestation of ***Shakti*** proceeds the distance between the two increases till they are sundered apart.

Param Shiva, the totality of all variety and multiplicity, number of all numbers, form of all forms, thought of all thoughts, sound of all sounds, emerges out in this universe of diverse appearances and manifold activities in thirty six stages, states, conditions or ***tattvas***. These ***tattvas*** are not hypothetical or imaginary conditions but are real and mental experiences. These are the ***Avasthas*** (stages) of the Param Shiva himself, conditioned conditions of the Unconditional or real events in spiritual experience and are summarized below.

Shiva Tattva. *Shiva Tattva* is the state of Eternal Bliss, Absolute Consciousness, Unlimited Will, Absolute Knowledge and Supreme Power to act and the highest state. The. *Shiva* is all Spirit, Bliss, Will, Knowledge and Action in its totality. He is eternal, infinite and unlimited by either time, space or form. He is the universe in its entirety and yet It is the only singular entity, *Jiva* upon ultimate realization becomes *Shiva* (*aham Shivam asmi – I am Shiva*) culminating into oneness *Shiva tattva* is expressed as **'aham'** or 'I'.

Shakti Tattva. The state corresponding to the first flash or the first spur of the feeling to manifest outwardly is called *Shakti tattva*. *Shakti* is the energy or the will to act, and the controller of the *Shakti* is the *Shakhtiman*, the *Shiva*. The life latent in an egg and its inherent potentiality to grow into a chicken represent *Shiva* and *Shakthi* for simile. *Shiva* without *Shakti* would be the Lord without Lordliness in him or life without activity. The word 'शिव' = combination of ि+शव in which ि is the dynamic aspect (life force) and शव is the static aspect (without activity). *Shiva's* prime *Shaktis* are *Chit, Anand, Iccha, Jnana* and *Kriya*.

'*Aham*' of *Shiva tattva* combined with *Asmi* of *Shakti tattva* represents unity of *Shiva* and *Shakti*, the second stage of Param Shiva.

Sadashiva Tattva. The state in which process of manifesting outwardly starts when *Iccha*, the desire to emerge out develops into a will to act is called *Sadashiva tattva*. In this *tattva* the feeling of 'This or That' as differentiated from the feeling of 'I' ness is not yet manifested as the consciousness has not yet come to the surface, *Iccha Shakti* dominates other *Shaktis* in this state. *Sadashiva tattva* is expressed as *aham-idam* meaning I am the manifestation of creation and *aham* is still predominant.

Ishwar Tattva. The state of consciousness when *ahanta* actually emerges out into *idanta* is termed as *Ishwar tattva*. The feeling of pleasure to have opened out into the Universe of its own creation on its own screen is the characteristic of this state. The feeling of 'I' ness still predominates over the feeling of 'This' or 'That'.

Kriya dominates other *Shaktis* in this state. *Ishwara tattva* is expressed as *aham-idam* meaning I am the Universe and entire creation.

Shudvidhya Tattva. Stabilizing into the universe that has come to the surface is called *Shudvidya tattva.* The *aham-idam* aspects of the experience are balanced in this state meaning I am this Universe. It is both the cognizer and the cognized. *Jnana Shakti* dominates other *Shaktis in* this state.

Shudashud Tattva. The seven *tattvas* from *Maya* to *Purusha* represent the realm of *Shudashud tattva* state. *Maya Shakti* is responsible for level of illusion of tiny limited consciousness existing in unconsciousness mostly inaccessible world. Self loses completely the *aham* aspect of the experience and becomes *idam* meaning that the effulgent nature of *Shiva* gets concealed consequently consciousness establishes its identity with objects.

Ashud Tattva. The twenty four *tattvas* from *Prakriti* to *Bhumyah* make up the world of *Ashud tattva*. This is the realm of the subtle and physical planes in which souls function depending upon their level of embodiment. Consciousness in this stage identifies with objects with limitations involving *Kala, Raga, Vidhya, Kal* and *Niyati* meaning I am such and such, this is mine, I belong to this place, I am the best, I am 50 years old and so on.

Shiv, Shakti, Sadashiva, Ishwar and *Shudvidhya tattvas* are pure. *Shudashud* and *Ashud tattvas* represent the state of worldly people.

Abhinav Gupta has elaborated in his 'Tantraloka' Trika System, the triune categorization of *pati, pasha* and *pashu.*

Param Shiva is *pati,* the eternal one without beginning or end, omniscient, omnipotent and omnipresent. He is the causeless cause in as much as He is the material cause and efficient cause of universe. All the animate and inanimate ones are within Himself and outside Himself. *Maya* is his integral part. It is eternal, indivisible and immortal. His nature is **Prakriti.**

Pasha is bondage that binds *jiva* and makes him/her forget the divinity enshrined in him/her. *Maya* creates a dichotomy in *jiva's* knowledge, desire and action. *Maya* (which is without beginning or end) beguile *Jiva*. Objectively *Maya* is materialistic and ties *jiva* to mundane life and subjectively *chidrupa* or consciousness.

Pashu is individual *jiva. Jivas* include *vijnanakala jivas pralayakala jivas* and *sakala jives. Vijnanakala jivas* linked with *Maha Maya* are *gunatita, nirguna* (above *gunas* or qualities) and are not born as men but are divine entities. *Pralayakala jivas* are *nirguna* yet their bodies have limitations of *niyati, kala, kal, raga* and *vidya* and *Sakala jivas* cover all *jivas* who experience joys and sorrows in universe and its objects.

Jiva's essential nature is divine, the awareness of which is lost because of veil of *Maya. Jiva* owing to its ignorance identifies itself with body, mind and senses besides world of objects. Transcending these limitations, *Jiva* becomes one with the Absolute Reality. It needs to be borne in mind that a thief, a prostitute, a scavenger, a king, a rogue, a saint, a dog, a cat and so on has the same divine nature, the difference being that these are embodied differently with different minds due to *malas*.

Shaivic thought does not consider anything to be good or bad per se, but as only part of ongoing creative activity of that Pure Infinite Consciousness. Within this process, human behaviour does lead to consequences; good behaviours that help others lead to mental and physical freedom in this life or future lives whereas bad behaviour lead to increasing physical and mental bondage and limitation.

Matrika Shakti (the energy centre) constitutes the first vibratory movement or flutter pronounced as अहं, primal divine subtlest sound. *Matrika Shakti* is the power of sound that is the matrix of the cosmos, and manifests as the letters (vowels and consonants). *Matrika,* the subtle force is behind thought and speech. According to Shaivic thought, the Whole universe arises from this divine

alphabet. The creation of universe based on *Matrikas* and their corresponding tattvas as explained earlier find its source in अ which is All Transcendent Param Shiva of the nature of Bliss and All complete in Himself.

Sages of Shaivic thought have traced manifestations back to a single root sound, the primal vowel, 'अ' which formed all other vowels. The vibrations of the vowels resulted into the consonants, and from the interplay of the whole *Matrikas* came the ***thirty-six tattvas***. Shaivite scholars explained exactly *what* utterance gives rise to a particular phenomenon. For example, the gutturals give rise to the (***mahabutas***) five elements: earth, water, fire, air and ether. The palatals give rise to the (***tanmatras***) five subtle elements: odour, taste, form, touch and sound. The cerebrals give rise to the (***karmendriyas***) five organs of action: speech, hand, foot, excretion and creation or reproduction. The dentals give rise to the (***jnanendriyas***) five organs of sense. And the labials give rise to "sheaths" of mind the psychic instruments.

Maitrikas and their corresponding *tattvas* as explained earlier are given below in the tabular form for better understanding and clarity in descending order of *tattvas*.

Five Mahabhootas	क	ख	ग	घ	ङ
	Bhumyah (Earth)	***Salil*** (Water)	***Vehnay-Agni*** (Fire)	***Vayu*** (Air)	***Akash*** (Space)
Five Tanmatras	च	छ	ज	झ	ञ
	Gandh (Smell)	***Ras*** (Taste)	***Rupa*** (Form)	***Sparsh*** (Touch)	***Shabda*** (Sound)
Five Karmendriyas	ट	ठ	ड	ढ	ण
	Upastha (Reproduction)	***Payu (Excretion)***	***Pada (Foot)***	***Pani (Hand)***	***Vak (Speech)***
Five janendriyas	त	थ	द	ध	न
	Gran (Nose)	***Jiha (Tongue)***	***Chakhu (Eyes)***	***Tvak (Skin)***	***Shurtr (Ear)***
Antahkarana & Empirical Individual	प	फ	ब	भ	म
	Manas (Mind)	***Buddhi (Intellect)***	***Ahamkara (Ego)***	***Prakrti (Non conscious expanse)***	***Purusha***

Veiling Power of Maya	य	र	ल	व
	Kala and kal (Limited Power of Creation & Time)	*Vidhya (Limited Knowledge)*	*Raga & Niyati (Limited attachment to sense objects & limited with regard to presence in space)*	*Maya (Veiling power of Supreme Consciousness)*
Pure tattvas	श	ष	स	ह
	Shudh Vidhya	*Iswara*	*Sadha Shiva*	*Shakti*

The vowels as mentioned earlier represent *Shiva tattva.*

One need to understand that only one universal body travels in 36 *tattvas*. There are not unlimited subjects travelling in these tattvas. All *jivas* are actually only the subjective body of the Absolute Reality. The individual subjective body travels in five states. These include, *jagrat, svapna, susupti, turya* and *turyatita* .When individual subjective body travels in objectivity and becomes the object and ignores its subjective consciousness is referred to as *Jagrat* (waking state) state. In the state of *svapna* (dream state), the individual subjective body travels in impressions and loses awareness of its subjective consciousness by becoming one with the impressions. In *susupti* (deep sleep state) state, one loses consciousness of both objectivity as well as subjectivity and enters into a state of entire void ness (*sunya*). In *turya* state one's impressions, which were dead in susupti, again come to life by the grace of Master and subjective body enters into subjective consciousness with full awareness and gets illuminated in one's own Self. Sub divisions of *jagrat, svapna, susupti* and *turya* states are described below.

State	Sub States	Description
jagrat	***jagrat jagrat*** (abuddha- absolutely unconscious)	One is not conscious of self, fully involved with world of objects.
	jagrat svapna (buddhavastha – some awareness)	One starts dreaming of impressions in the state of wakefulness – daydreaming.
	jagrat susupti *(Prabuddhah – with consciousness)*	One looses consciousness of objective world and impressions and is near to consciousness of being.
	jagrat turya *(Suprabuddhah – full of awarensss))*	One travels in objective worlds and at the same time resides in Self Consciousness .
svapna	***svapna jagrat*** *(gatagatam – come and go)*	One travels in the field of objectivity and at the same time looses consciousness of impressions .
	svapna svapna *(suviksiptam – dispersed consciousness)*	One travels in the world of impressins without any awareness of their connection .
	svapna susupti *(samgatam – touched)*	One experiences some touch of subjective consciousness in spite of traveling in impressions.
	svapna turya *(susamahitam – full of awareness)*	One perceives some particular object in the world of impressions in dream state, is aware of that though not being awake and cast away the objective world of awareness, and enters into Samadhi by the grace of Master. This state is not, however, permanent.
susupti	***susupti jagrat*** *(uditam – full of rising)*	One looses impressions and thoughts and remains in absolute void – ***sunya***.
	susupti svapna *(vipulam – gets nourished)*	One is somewhat conscious of traveling in subjectivity.
	susupti susupti *(shantam – peaceful)*	One is conscious of travelling in subjectivit y with continuity.
	susupti turya *(susprasannam – bliss)*	One if full of bliss yet is not aware of this bliss.

turya	*Turya jagrat* (*manonmanam – beyound the span of mind*)	One exists in complete thoughtlessness, mindlessness. Consciousness is strong yet not vividly manifested.
	turya svapna (*anantam – endless, unlimited)*	Consciousness of turya is vividly manifested.
	turya susupti (*sarvartham – in this state)*	Although consciousness is unlimited, yet limitations of universe exist.

In ***turyatita*** (fullness of Self) state, consciousness is fully established and awareness of Self is maintained in ***jagrat, svapna*** and ***susupti,***

The universe is His form. All feelings exist in Him. Knowledge of the whole gives Him His Universality." Because of this, ***Para Shakti,*** the supreme creative energy of life, manifests Herself in the form of vibration, called ***Para Vac.*** In an individual, that vibration is called ***kundalini. Para Shakti*** and ***kundlini*** are one, but ***kundalini*** is how ***Para Shakti*** shows up in the ***jiva. Kundalini*** is the serpent power existing in the shape of a coil and is classified as ***para kundalini, chit kundalini*** and ***prana kundalini*** (creative energy). The ***para kundalini*** is the supreme ***kundalini*** and is referred to as heart of ***Shiva. Para kundalini*** is the supreme ***visarga*** of ***Shiva. Visarga*** as given in origin of ***Matrikas*** is denoted by ***':'*** in which the upper point is referred to as ***Shiva*** and the lower point is called ***Shakti.*** However, these points also represent revealing and concealing aspects of ***Shiva.*** This whole universe is created by ***para kundalini. Para kundalini*** is not experienced by yogis. The ***chit kundalini*** represents the blissful existence. The yogis experience ***chit kundalini*** by means of contemplation on the gap between two thoughts or actions or breaths or gap between two states of individual subjective body. ***prana kundalini*** is experienced by those yogis who though being attached to spirituality are also connected to worldly pleasures. ***Kundalini*** manifests in the form of ***chakras*** (the energy centres) which are positioned in ***jiva*** at different parts of body. ***Muladhara chakra*** is near the rectum, ***nabhi chakra*** at navel, ***hrit chakra*** in heart, ***kanth chakra*** near the throat, ***bhrumadhya chakra***

between eyebrows and *sahasrara charka* at top of head. Each of these *chakras* is associated with a "root-vibration," which in turn is associated with certain letters. Thus, taken as a whole, the system of *chakras* (known as ***Matrikashakti)*** constitutes the primal sound 'अहं', the alphabet formed of the *essence* of letters. From this alphabet, according to Shaivic Thought, the whole universe arises .

Our own consciousness, is not just a part of the Absolute Consciousness, but is the Absolute consciousness in total. It is limited due to creative activity of ***Shakti*** which has a veiling and deluding aspect called ***Maya Shakti***. This veiling and deluding power of ***Shakti*** is responsible for transforming the Absolute Consciousness experience into infinite finite conscious beings inhabiting different limited non-sentient universes. Recognising and overcoming of ***Maya Shakti*** is the key to Self Realisation (realisation of one's own true nature) and complete liberation form wheel of *Karma* -life and death. This process whereby the Absolute Consciousness hides from Itself through Its own veiling power and then liberates Itself through seeing Itself as It really is, is described through 36 ***tattvas*** (steps) of conscious creativity, delusion and liberation. The 36 ***tattvas*** or principles of creation are actually part of a larger system called ***Sadadhvan*** which fits principles of creation into a framework that includes on one hand the actual worlds that are created, and on the other hand the subjective processes by which non conscious worlds that emerge from Supremely Pure Cosmic Consciousness.

Sadadhvan is contemplation on six fold ***adhvans*** (paths) which describes subjective levels behind each level of objective creation showing how Absolute Consciousness pervades and supports Its non-conscious creation while still transcending it. This conscious creation is accomplished through vibrations of ***Shaktis*** which create **varnas** (divine sounds), when ***varnas*** combine ***mantras*** (divine words) are formed which then lead to ***pada*** (divine cosmic subjective experience) behind every objective object. ***Varna*** is the subtlest (***para***), ***mantra*** the subtle(***sukshma***) and ***pada*** being gross (***sthula***). These three are subjective ***adhvans***. The three

objective *adhvans* include *kaladhva, tattvadhva* and *bhuvanadhva* in which *kaladhva* is the subtlest, *tattvadhva* the subtle and *bhuvanadhva* being gross. *Bhuvanadhva* denotes the path of all the worlds and these worlds are believed to be one hundred eighteen. Six fold subjective objective relationships those exist according to Abhinav Gupta are given in the following table.

Subjective			Objective		
Varna (Divine letter)	***Mantra*** (Divine word)	***Pada*** (Resulting experience in the mind)	***Kala*** (*Shakti* guiding creation)	***Tattva*** (principal of creation)	***Bhuvana***
Ah to a (16)	Ah to am (1)	Ah to a (1)	*Santatita*	*Shiva-Shakti* (2)	0
ga, kha,ka (3)	gam, kham,kam (1)	Gakhaka (1)	*Santa*	*Shudvidya, Ishwar, Sadashiva* (3)	18
Na to gha (7)	Nam.jham. – jam.cham.cam. , Nam.gham (2)	Najhaca.nagha (2)	*Vidaya*	*Purusha* to *Maya* (7)	28
Ha to ta (23)	Ham.sam.s.am ... (5)	Hasas.a/sa,varal aya, etc (5)	*Pratistha*	*Salil* to *Prakriti* (23)	56
Ks.a (1)	Ks.am (1)	Ks.a (1)	*Nivriti*	*Bhumyah* (1)	16
Total 50	10	10	5	36	118

The first five *tattvas* are pure without blemish *mala* or impurity and remaining 31 *tattvas* are veiled by *Maya* with blemish *malas*. According to Abhinva Gupta, *Kala* is the first *Kanchuka* (covering) which envelopes the knowledge, *Jnana* resulting into *ajnana* or ignorance. This ignorance carries 3 *malas* or impurities, *anava, maya* and *karm malas*. It is because of these *malas* the omnipres-

ent and Universal Self manifests as infinite atomic ***jivas - pashu.*** ***Anava mala*** is the sense of ego in the atomic consciousness of ***jiva.*** ***Maya mala*** is responsible for creating infinite bodies of ***jivas*** and sense of awareness in them and ***karam mala*** regulates good and bad activities of ***jivas*** (individuals). Due to ***karam mala, jiva*** experiences joys and sorrows in life. All ***malas*** create bondages responsible for cycles of birth and death. ***Maya*** creates a dichotomy in ***jiva's*** knowledge, desire and action. Thus ***jiva*** is beguiled by ***Maya*** which is without beginning or end. When ***jiva*** becomes free from ***anava, karm*** and ***maya mala,*** it becomes pure ***jiva.*** Thus ***Jiva*** transcends from ***pashu*** to ***pashupati*** and finally becomes ***svantantra*** and attains ***Shiva*** State of Consciousness. The ***upayas*** (means) for entering into Absolute Consciousness from an individual consciousness primarily include ***Shambhavopaya*** (the supreme means), ***Shaktopaya*** (the medium means) and ***Anavopaya*** (the inferior means). Beyond three ***upayas*** there is one more ***upaya*** called ***Anupaya*** (no means).

Thoughtlessness is ***Shambhavopaya*** in which ***nirvikalpa*** (unification of many into one) knowledge is awakened in the aspirant through ***Diksha*** itself and all ***vikalpas*** (distinctions or differentiations) are immediately destroyed. Through ***nirvikalpa*** knowledge the limited' I' of the individual gets united with Unlimited 'I' as a result of which 'this' or the object so long viewed separately from the consciousness is absorbed into and unified with Absolute 'I' or Absolute Consciousness. This ***upaya*** is meant for yogis who have developed such strength of awareness that they need to maintain thoughtlessness and have to reside in it to experience ***sambhava*** (State of ***Shiva)*** state.

One pointedness is called ***Shaktopaya.*** The aspirant has to reach the level where the aspirant is ready to receive the grace of the Guru. The ***vikalpas*** have to be purified by pure institution. Knowledge of right scriptures and genuine Guru are necessary for this ***upaya.***

Anavopaya is the most inferior state and is associated with individual souls (***jivas***) aspiring to pursue spiritual heights. The aspir-

ant needs support and help from all sides to increase and maintain focus and strengthen his or her awareness. The help could be in form of reading *shastras,* maintaining a disciplined style of life, following Guru's instructions, and performing *sandhya, sadhana* and *pranayama* regularly. The aspirant has to get rid of duality. Concentration on breathing with or without *mantra* helps an aspirant to get rid of duality.

In *Anupaya,* the aspirant has only to observe and nothing is to be done. Here the direct means is Shakti Herself, and a word from the Guru regarding the identity of the individual with the Absolute Reality is sufficient to reveal the truth.

Khemraj has described a *Jeevan Mukta* as one who has the intellectual insight into all the truths that pervades this universe and universal knowledge abbreviated into an aphorism of monosyllable of "सौः" (*SAUH*). In this 'स' represents *satya* (truth) characterizing and differentiating real nature and distinctive features of 31 *tattvas* from *Maya* to *Bhumyah,* 'ौ' (AU) represents connection with Self through *Jnana Shakti* and *Kriya Shakti* of *Param Shiva* and ' : ' (H) represents emanation wherein upper dot symbolises *Shiva* and lower dot signifies *Shakti.* Baba Bhaiji Ji, *Jeevan Mukta* was wearing corporal fetters in lieu of his past actions yet he was one with *Param Shiva* at all times in *Jagrat, Svapna* and *Susupti* states.

6. State of Shiva

The state of *Shiva* is that State where *Shiva* can rise and descend and after descending, is again capable of ascending. On the other hand, the state of individuality is that state where *Shiva* descends from the state of *Shiva* to the state of individuality and after having descended cannot ascend again. This is the difference between reality *Shiva* and reality of an individual. For an individual to reach the state of *Shiva,* it is important to understand that thirty six *tattvas* are found in the seven states of *pramatrins* (experiences). Seven states of *pramatrins* and their corresponding *Shaktis* are given under for better understanding and clarity.

State	Corresponding *Tattva*	Observer Living in State, *pramatrins*	Residing *Shakti*
sakala (sensation)	*ashud*	*pramatri*	sakala *pramatri shakti*
pralayakala (dissolution)	*shudashud*	*pralayakala pramatri*	*pralayakala pramatri shakti*
vijnanakala	*maha maya*	*vijnanakala pramatri*	*vijnanakala pramatri shakti*
shudvidya	*shudvidya*	*mantra pramatri*	*mantra pramatri shakti*
Ishwar	*Ishwar*	*mantreshvera*	*mantreshvera shakti*
sadashiva	*sadashiva*	*mantra maheshvara*	*mantra maheshvara shakti*
shiva	*shiva*	*shiva pramatri*	*shiva pramatri shakti*

The fifteen fold process comprising of seven *pramatrins,* seven *pramatri shaktis* and the fifteenth the object shows us a way to get entry into subjective consciousness from the lowest objectivity. In this process starting point is objectivity in the state of *sakala pramatri*. For instance, take any form say ॐ and look at that and go on working at it and seeing it. At the time when you are contemplating and perceiving the ॐ, you yourself become ॐ yet you are completely unaware of your own consciousness. This is the state of *Svarupa* the fifteenth, complete objectivity. This is the state

of complete objectivity in the *sakala State*. From here after one should continue to develop awareness. While perceiving ॐ, awareness of the perceiver is developed leading to *sakala pramatri* due to *sakala pramatri Shakti*. One should further continue the process of rising in *pralayakala* state without losing consciousness of being and thereafter one gets carried to *vijnanakala pramatri* state to *mantra pramati* state and then to *mantraeshvera* and finally to the state of *Shiva* automatically. It is important to note that one must apply effort only up to *pralayakala* to overcome *Maya*, the border line to move towards consciousness then everything is automatic and everything is solved by the grace of *Shiva* which alone carries one from the lowest to the highest state automatically. *Shukla paksha* (Moonlit fortnight) and *Krishna paksha* (dark fortnight) represent ascending and descending of *Shiva* and this unending cycle moves on. Therefore, it is well said, "Absolute Reality is a circle whose centre is everywhere and whose circumference is nowhere". Sage Utpal Acharya's "Sangrahsatotra" with translation in English by Baba Bhaiji ji describing transcendental heights is given for reference in **Annexure - V**

It is pertinent to mention that Lal Ded's vac translated in English describes the *Shiva* State of Consciousness in nutshell as under.

SHIV CHUI ZAWIUL ZAL WAH RAWIT
KRANZAN MANZ DHUI TARIT KAT
ZINDNAI WUCHBAN AD KATI MARIT
PAN MANZ PAN KAD VECHARIT KAT

Like a fine web is *Shiva* spread out
He is there in all mortal frames
If you cannot realize Him in your life time,
How can you see him after death?
Distinguish the true self from the false self by contemplation.

This *vac* reveals that *Shiva* is spread out like a fine web in cosmos and it is he who has emanated lifeless skeletons. There is no essential difference between self and Universal Self. It is this realization that constitutes liberation (*Moksha*). The whole world is

nothing but *Shiva*. He who identifies with Him, viewing Him as His own play is librated while living. If one cannot attain this realization while living, there is no chance of liberation after the fall of body. The seeker must therefore try to separate the true self from the empirical self by means of meditative contemplation without differentiating one from the other.

Some soul touching and spiritually uplifting Lal Vacs together with their translation in English by Pt. H. N. Kaw are given in **Annexure-VI.**

7. An Approach To Absolute Reality

Shaivic Thought recognises that enlightenment comes from within. Our original nature is pure having divine awareness. Our existence in the form of physical body in this materialistic world has taken up *malas* (impurities). We lose contact with our divine awareness because of layers of desire, aversion and *malas* that distort our perceptions. Nobody is really happy in this world except wise people. Poor people suffer because they need more money to survive. Rich people suffer because they are always in search of new avenues to add on to their wealth. Suffering or pain is companion of all animate objects. Pain is of three fold *Adhyatmika* (natural and inseparable), *Adhibhautika* (natural and extraneous) and *Adhidaivika* (super human).

Adhyatmika pain has two classes, corporeal (arising from disorder like fever, cholera etc.) and mental (originating from anger, sadness, madness, etc.). *Adhibhautika* pain is brought out by fellow beings, animals and beasts. *Adhidaivika* pain is brought out by cold, heat, rain, storms, etc.

Shaivic Thought leads us to a path for attaining the state of Universal Consciousness. As mentioned earlier, from *Maya* to *Purusha tattvas* representing the realm of *Shudashud tattva* state, self loses completely the *aham* aspect of the experience and becomes *idam* meaning that the effulgent nature of *Shiva* gets concealed and consequently consciousness establishes its identity with objects. As the manifestation proceeds further beyond *prakriti* the objectivity starts dominating.

Antahkarana (*Manas, Buddhi* and *Ahamkar*) an instrument of understanding, sense of identity, and other mental operations, is responsible for self conceit, separating and distortion. One needs to understand that *Ahamkar* (ego) sustains separation, while truth lies in unification. Egoless approach leads to the Absolute Reality. It is from here one who intends to grow spiritually has to give up

Ahamkar (ego) and still one's mind. This forms the basis for achieving State of Universal Consciousness.

To correct distortions in order to gain clear perspective one has to do things like:

- to give up ego
- truthfulness
- right action
- right thought (free from greed, lust, comparison, aversion, judging and fear)
- right livelihood
- selfless service
- helping others without any discrimination
- avoiding harmful acts
- forgiveness
- loving kindness
- conscious of our surroundings
- allow circumstances and experience of life to take normal course
- no obstruction to the course of natural events
- continuity, patience and perseverance
- contemplation

First fourteen requirements are directly linked to one's state of physical awareness in the form habits and require little effort provided on is determined to follow them. The truth is that one intrinsically possess free will, but in order to express it fully, one must first encounter the conditioned part of one's ownself. One must find a way to break this conditioning, to rebuild ones ownself in a way that enhances the expression of free will. Without a strong will, a person is likely to fall down.

Contemplation is directly linked with mind. Normal mind is scattered as one swift through fantasies, reactions, planning, ideas, anger, boredom and anxiety. These continue in dream state as well. Mind feels tired after protracted and hard work. It cannot therefore, be consciousness. Mind is only an instrument of consciousness. It should be properly disciplined. One therefore requires stilling one's mind to strengthen focus and thereby develop base for contemplation. Contemplation for enlightenment requires a mind which is soft, open, expansive, observing and fresh. Just as one develops the physical body through gymnastics and various kinds of physical exercises, mind develops through mental training, mental culture or mental drill. There are many ways of increasing one's focus and concentration. Some find sitting quietly a perfect mode of increasing concentration, others must be more physically engaged, some love to pray in absolute silence and others resonate with different mantras or devotional music or songs. It is up to an individual to select whatever suits him or her. Meditation with syllable ॐ (OM) however resonates and is recommended.

Many spiritual aspirants leave off the practice of concentration of mind after some time as they find it difficult to practice. In the beginning of practice, when one struggles to get over the body-consciousness, the emotions and *Sankalpas* will be abundant. With continuous contemplation, the mind becomes cool, pure and strong giving immense joy. The sum total of pleasures of the whole world is nothing when compared to the *ananda* derived from the contemplation. Regular practice with *Dhriti* (patience), *Utsaha* (cheerfulness), *Sahasa* (tenacity, application) and preservation will ultimately lead to the state of Super Consciousness. One must find out by serious introspection the various impediments that act as stumbling blocks in one's concentration and remove them with patience and efforts one by one. One must not allow new *Sankalpas* and new *Vasanas* to crop up instead must get rid of them through *Viveka, Vichara* and *Dhyana*.

It is well said "*Achintaiva param dhyanam*-To be thoughtless is the highest form of meditation." (**Sri Sankaracharya**)

In *Dhyana,* the first step that is to be achieved is complete relaxation. Then one must practice withdrawing senses from outside which is called *Pratyahara*. This is followed by *Dharna,* which is an effort to concentrate. During *Dharna,* concentration gets out and in like an electric bulb is switched off and on. When concentration is finally obtained it is called *Dhyana*. *Dhyana* is real meditation/contemplation. Thoughtlessness should be the real objective, which needs to be achieved by an aspirant. To achieve the same ways could be many.

Leading a virtuous life is not by itself sufficient for reaching State of *Shiva*. Concentration of mind is absolutely necessary. A good, virtuous life only prepares the mind as a fit instrument for concentration and meditation. It is concentration and deep meditation that eventually leads to realization of Absolute Consciousness.

Experience tells that one does not learn anything on one's own but from a teacher or Guru. Guru is the one who removes various impediments that act as stumbling blocks in *sadhaks* path towards Self-Realisation by **Guru** ***kripa***.

8. Significance Of Guru

Ishvara is Guru of Gurus who removes the veil of ignorance and blesses the ignorant *jivas* (individuals). Therefore, an aspirant should regard his/her Gurus in the physical form as an incarnation of Supreme Being and should have equal devotion towards them.

Genuine Virtue in Gurus is generally unobtrusive, people with this quality influence with their behaviour. Genuine goodness has its own powerful charisma and Gurus with this quality do not have to lecture about or invite method of recognition. Guru means one who destroys darkness and puts an aspirant (*sadhak*) on right path.

Human beings have two fold duty, one is to earn his daily bread and preserve his own life and dependents, and the other being to overcome anger, prejudice, jealousy, desires and realize himself one's own self. To perform these duties one needs Guru.

The Guru who teaches the art of worldly knowledge and acts is referred to either as a Teacher or a Professor or a ***Shiksha Guru***. ***Shiksha Guru*** may also be responsible for imparting knowledge of ***shastras*** to his students. Guru who shows the path of Self-Realization is called ***Diksha Guru*** (Spiritual Guru). No one becomes a ***Diksha Guru*** by merely studying philosophy or religion or is adept at verbal acrobatics. As the disciple searches for a worthy guru so does the ***Diksha Guru*** for a worthy disciple.

The transmission of spiritual power and knowledge by the ***Diksha Guru*** is done either through touch, sight, or thinking. Spiritual power is transmitted to the aspirant through vibration or transmitter. The spiritual spark/vibration upon entering the aspirant's mortal frame elevates his/ her mind. The aspirant feels the electric current actually passing from ***Muladhara charka*** higher up to the neck and top of head. Thereafter the aspirant does various

spiritual acts on his own without any physical instruction through Guru's his inner light, inspiration and ***anugraha***. Sri Ramakrishna Paramhansa actually transmitted his spiritual power to Swami Vivekananda by touch. This is known as master's spiritual touch. So long there is world; there are ***Diksha Gurus*** to guide the struggling souls on the path of Self Realization. Spiritual knowledge is a matter that is passed from ***Guru Parampara***. It is handed down from Guru to disciple.

The aspirant (disciple) should realize the supreme necessity of obeying the Guru's commands and should always and keep full faith in him. Guru with spiritual power expects obedience and submission from disciples. This requirement is often what makes the relationship so attractive to disciple who can safely abrogate the responsibility and totally submit to what he/she consider higher power. Mother is the first Guru who brings up children and inculcates ***sanskars*** in them. Father is also partly responsible for imbibing ***sanskars*** in his children. Shiksha Guru is responsible for imparting worldly knowledge and Shastras to his/her disciples. Diksha Guru is the one who shows the path of self realization/spiritual upliftment.

9. *Sanskars*

It must be understood that leading a virtuous life is not sufficient for reaching State of *Shiva*. However, a good virtuous life is preparatory ground for making ones mind a fit instrument for concentration and meditation. ***Sanśkars*** are character building measures which help in increasing focus and induce discipline among young ones to make them capable of coping up with pain and pleasures without causing any kind of imbalance to overcome some of the ***malas*** (impurities) especially related to ***karmas,*** and also to fulfill ones obligations towards self, family, society and ***Dharma***.

Mother is the first Guru. She is responsible for upbringing of her children. She should inculcate good habits and strong character in children by telling stories with morals. ***Sanskars*** those are required to be inculcated include:

- One should always speak truth.
- One should refrain from back biting.
- One should not eat while walking.
- One should refrain from eves dropping.
- One should always respect women.
- One should refrain from moral breach of trust.
- One should not leave before ***charan sparsh*** of both parents and seek their blessings.
- One should always treat elders with respect and affection.
- One should always help needy.
- One should not shirk from doing any kind of work.
- One should always respect teachers/professors/Gurus.
- One should always be honest.
- One should never hide facts.
- One should never discriminate people on the basis of colour, creed, cast or sex.

- One should always encourage secularism (*Sarv Dharm Bhavna*).
- One should always preserve nature in all forms.
- One should take proper care of wife and children.
- One should be loyal to his/her employer.
- One should be loyal to his/her country.
- One should not refrain from using mother tongue.
- One should not be jealous.
- One should be content with whatever he or she has.
- One should respect his/her *Dharma* and *mariyada*.

Samaskaras which are linked with ***mariyada*** (tradition and rituals) being followed down the ages in the family need to be adhered to and followed. According to Max Muller, the prescription of ***samaskaras*** disclose the deep rooted tendency in the heart of persons to bring the chief events of human life into contact with Absolute, to give to our joys and sufferings a deeper significance and a religious sanctification. These possibly were developed and given an institutional bias with the development of civilization or with the needs of time for bringing in discipline for stability to the community. ***Samskaras*** among Kashmiri Pandits those are in vogue include:

1. At the time of birth, father or elder person in the family chants ***Rudra Mantra*** on left ear of baby to give sanctity of religion.
2. ***Shran-sunder*** (***burza-met***)or ***namkarn*** is performed on 10th day after birth of baby.
3. ***Shudi*** (purification) of baby on 11th day after birth is performed first by bathing baby followed by decorating baby with new clothes and ***netra-sparsh*** of baby with ***panch Gaiv*** (honey, milk, curd, ghee and ***Ganga jal***) and touching of tongue of baby with ***panch gaiv***.
4. ***Annaprasana*** (first feeding of cooked rice) is performed when baby is 6 months old.

5. *Zarakasai* or *mundan* (tonsure ceremony) is performed when baby is 2 years of age.
6. Baby is admitted to *chathal* or school at 3 years of age and made to write first on *Takti* (made out walnut or chinar or any fruit bearing tree wood) with a *kalam* (pen) made out of fruit bearing tree wood.
7. Mother is the first Guru. She is responsible for upbringing of child, inculcates good habits and strong character in baby as given above. During examination, mother gives curd and sweets to her child, and holds child by right hand while bidding bye for school/college.
8. *Khanether* of child is performed before 11 years.
9. Between adolescent and youth both parents talk about hard facts of life including sex-education to prepare young ones for struggles ahead.
10. *Yagnopavit* is performed preferably before 14 years. *Yagnopavit* or holy thread consists of three folds reminding one of the three fold debt one owes to ones *petrs* (manes), *devtas* (gods) and *rishis* (holy men). The invocation of the these entities is the coping stone of edifice of *Brahmacharya* or bachelorhood whose daily chore is regulated by good habits collectively going by the name *sandhya* to regulate time consciousness and overall development.
11. *Nether* or *vivaha* (Marriage) is performed anywhere between 24 and 28 years of age. The chief object of marriage is for the performance of *Dharma* relating to the *Grahst Ashrama* (house-holder). Procreation of baby is enjoined more as a duty for redeeming the debt to the manes rather than pleasure.

- Prior to performing *lagan* the ceremonies those are necessary include:

  Mehandirat, Kanishran and *Devagon*. For brides *masmuchravoon* has also to be performed before *Mehandirat*.
- Husband respects his wife as he has taken her during kanyadhan. Similarly wife treats her husband and his family with respect do her chores with devotion.

During pregnancy, husband takes extra care of his wife from 5th month onwards, gives her food of her choice and whatever she demands, and sees to it that she is happy as this has tremendous bearing on the development of foetus.

12. *Shradha* of *Petras* is performed at the age of 36 years and 4 months at any *Teerath Sthans.*
13. *Guru Diksha* is generally taken around 36 to 38 years of age.
14. Meditation is generally started 40th year onwards.
15. Life and Death constitute a continuous process. According to sage Baudhayana, the *samskaras* performed While alive help one to conquer earth and that performed at death helps one to conquer heaven. Some salient points as given below need to be followed when a person departs for his or her last journey (*antyeshti or funeral*).

- At the time of *Prantyag* observe complete silence
- Put dead body on grass spread over ground with face towards north and pour *Ganga Jal* in eyes, ears, mouth, right shoulder and head.
- Keep *Diya* burning on extreme right corner above head.
- Perform *shran* (bath) first with *garam* (hot) water followed by cold water and *shrauch* (clearing of Anus with soil).
- Close *navdahars* (nine openings) with dhoop balls.
- Dress dead body in *Kafan* and decorate with flowers.
- Lit the pyre from toe to head.
- Perform *Parikarma*
- Collect Ashes (*Phool and Purush*) and put them in The *Ganga* or flowing river on 4th day
- Perform 10th, 11th, 12th day *deepdan, shadmos* and *waherver* **shards** with devotion and feed old and hungry with food liked by the departed soul.
- Annually departed souls should be remembered by feeding poor and giving clothes to needy.

10. Hymns

The writer of this book, has composed these hymns, is neither a poet nor a scholar but an ordinary soul. These hymns in Kashmiri are to the Perceptor and His embodiment, Guru.

(1)

Rendan Vonnom Ruend chukh
Bindan Vonnom Buend chukh
Andhar Aschit Panas Preschum Hyo ch kus chukh
Mastangihindis Alams Manj Jawab Mulum ch ha aak gash chukh

(2)

Lajim Reh Gondnum janoon dras nebhar,
Nebhr neerith pans lajim teir riy teir
Arei wichim grazan zoon ays zotan
Zoona gash zan aus pany Shankar folnawan
Yeli mawas ayi zan aus manz ghatkars Shankar patthrawan
Dechim nazar aur ty yoar na aus kanh zan tai na zapun
Dinan dith pans wonum acch ba andhar heiy ba wattun
Achan Achan wuchum iakh gaur panun
Kans andar omk mai akoi wachun wanoon
Yoha mei andri sanith kurun
Tamipatiy asluk nav panniay hetum sorun
Gashi raccha mei won heut wuchun

(3)

Akuy omkar yus ha sorih soyh ha pravi asluk gyan
Masti manj mast gatcchit panay gatcchas gashich zan

(4)

Host ausus mast ba korthas
Mastangi hund ras be chouthas

Mastangi hindis almas manz be thouthas
Ghati manz gash ha be wichnovthas

(5)

Samsarik rang vichim kam kam van kya be kansi
Safras manj chus bai dramut van kay be kansi
Alvith chus bai amut manz banwras van kya be kansi
Vairagh chum amut vichit dahmh dahm van kya be kansi
Shumshan soruy chum basan van kya be kansi
Haya gasho Samsarik rang chiyeu yim bram van kya be kansi

Gofai manj neerith gash ha zan basuoy yim bram vicchitiy
Haya gasho hosh mo dal yim bram vicchitiy
Rangab rangi wota ma tul yim bram vecchtiy
Lolan lolaan hosh ho dialiy yim bram vecchtiy
Haya gasho trav ba yim bram yim rang vecchtiy
Gasha gash panun praznav pans manj ander rang vecchtiy

(6)

Gurah lagyo be chanyan pampsh padan
Dayavan chukha chey he daya kar sarni bakhtan
Athrathtam may anis wath havtam rotmutuy chumay chonuy ha daman
Gyanuk sagar chuka chei gyan mei bartam rumn ruman
Gashwan chukka chei gasha me kartam yeman anigatan

(7)

Vahaim chuy chomravan ahamkar chuy pavaan
Yohay zan zanooth labooth ho paniay panun Baghwan

(8)

Akuy akchar chuy kuniy Om
Yohay zaniv Vichiv kya praviv
Akuy mantre chuy Om namahya shivaya

Sumran amich kariv vichiv kya praviv
Param Shiv chuy mol kuli zagtauk
Zanuun suy vichiv kya praviv
Akuy Akuy yali gai milith
Zanith vichiv kya praviv

(9)

Yapar vichum hupair vuchum chopar vuchum teir aiy teir
Gormalis mai prechuam kya mhahara chi yei teir aiy teir
Feerith mei vonnam zan yi panay kya chi yie teir aiy teir
Logus bei sonchas kya sana chi yie yie teir aiy teir
Hara hara karith mei karrith mei basum yei maya
zal chuy teir aiy teir
Sankalp mei kor yei samjith trav se malya yei teir aiy teir

(10)

Bar muchrith payus be prache chuy noh kanh nar kar
kansi seet zan
Yohay drantith logus bia vate chandini logus andri aslich zan
Andrim zan tat sats meelith ghai teli provum keinh asli gyan

(11)

Gofi manj bihit mei hisab ditum
Nebar neerith mei tier vichim
Gandith gand mei praznovum
He mali mei akh Om lalvovum
Masti haindis allmas manz adhay mai bihun hatum

(12)

Om chuy soruy yohay lalnavun
Wich kietkan karvi tamis seet zan
Godh chuy yohayh tai andh ti yohay
Yohay chuy Chit tai Samvit ti yohay
Praznavun yohay

(13)

Myani daya cham ha chian maiy hrdais manj chamay karmich ha jiay
Maya zal chum devaan ha gray Chei ha chkh amikuy upay
Chei ha chukh Shiva tai Shakti seet haith maya bai prakrati hund vaivsaiy
Ditam dharshun muklatam mai bramich maiy chus paran Om namha Shivay

(14)

Zaon tai marun chuy karaman hund karoon
Yus ha zav tamis ho chuy marun
Na ka bodh maran nahiey knah lokut maran
Yim ha chiy karamn hind palav badlavan
Bhagwan Krishnan von Arjunas yohay akh asli gyan
Karam kar ba jan karan moklavith gatchak panuny pan

(15)

Samsar chuy yun tai gachun
Keinh chiy assan tai gindhan
keinh chiy vadhan tai rivan
Keinh chiy panun zanim soran
Keinh chiy papan manj phattan
Yi bai mastan akha chus karmch kath vanan
Karam roz ba jan karan seet haith Dhy sund nav soran
Vich kethkan Dhy karnavi pans seeti asli zan

(16)

Gasho gash panun praznav
Gandith chukh pannay gandh muchrav
Gasho Gashs manj gash melnav

(17)

Gorh chuy akh yus ho havi pazrich vath
Pazrich vath rathith thoven natah yi banvriich gath
Banvaras manj yus ha fasave suho gachi pather paith

(18)

Akuy akh akuy ho chuy gachun
Karmay yait seet haith akh karmay yait chiy ho seet neoon
Seet no knah gachi na ho keinh seet chiy neoon
Jan karm roz karan mo thav nazar kuny fallan kun

(19)

Shivaya namaha! Om! Namah Shivaya sumran karan chus be ghari gharey,
Gasho gash mei havtam suley.
Papan khemah kartam shapav manj muklavtam Dhya suley,
Gasho gash mei havtam suley.
Parm Shiv chiy chukh karan tai ha kark mukht kartam suley,
Gasho gash mei havtam suley.
Saderiih navi mayni kadidith vav manj tar dim Dhya suley,
Gasho gash mei havtam suley.
Alvith amut chus manz Ghatkaras amavasi manj gash havtam Dhya suley,
Gasho gash mei havtam suley.
Mayazalik pardha mein muchravtam Dhya suley,
Gasho gash mei havtam suley.
Gobiaumut pan chum lotravtam goberimanj Dhya suley,
Gasho gash mei havtam suley.

(20)

Yapar vchum hopiar chopair vuchum Gorh yi Gorh
Mandras be ferus mashidi be ferus copair vuchum Gorh yi Gorh

Pans chum vuchan sarni chum vuchan dhya chum karan harvizi gorh

Asim dhaya kheincha tamsinz panay mulum asli Gorh
Yhi kheinh bei samjan tei bei vanan zan chu vanan panay gorh

(21)

Adhar zagtuk chuy akh Param Shiv baino keinh tai,
Bhakti bhavuk jai jai kar asin Param Shivas tai.
Shakti prakrati bayi zagtik zev zeich chiy amisind prapanz taai,
Bhakti bhavuk jai jai kar asin Param Shivas tai.
Bram chui yi samsar ma thav amuk moh tai.
Bhakti bhavuk jai ai kar asin Param Shivas tai.
Sezar, shozar tai Pazar chouy thoumut akh manther bram kasnook tai,
Bhakti bhavuk jai ai kar asin Param Shivas tai.
Nirgun,nerakar bayi andh ros prakash chuy Param Shiva beino keinh tai,
Bhakti bhavuk jai jai kar asin Param Shivas tai.
Devi tai divta seet haith Bramah Veshina bayi Rudra chis tast bast tai,
Bhakti bhavuk jai ai kar asin Param Shivas tai.
Lolnavun yohay Param Shiv gach amisindis gashas manj dhar bast ta,
Bhakti bhavuk jai ai kar asin Param Shivas tai.

'GASH'

11. Prayers

Shaivic Thought neither discriminates based on beliefs, caste or gender nor based on worshiping a particular God or deity. The basis of this thought is to recognize one's own real Self through contemplation. Ordinary *jiva* is living in objective world and his or her mind is full of impressions and thoughts. These impressions and thoughts could be either from his or her previous births, or the *sanskars* imbibed through his or her parents, society, customs, beliefs and environment or from interactive actions with others. Whenever one tries to concentrate, these impressions and objects start appearing before him or her with the result one moves from one thought to another.

As mentioned earlier, *matrika,* which means literally the unknown mother, is the subtle force behind every thought and speech. The writings in the form of words, sentences and chapters that are covered in this book have come from several layers of subtlety to the present state of gross level. Shaivic Thought recognizes these as vibrations. Therefore, it needs to be emphasized that sounds, letters, words, sentences etc. have power to elevate ones mind. All sounds and vibrations form a universal harmony in which each element while having its own function and character contributes to the whole. Beethoven claimed about his music that, "No evil fate can touch my music, only who divines its secret is freed from the unhappiness that haunts the whole world." Shaivic Thought recognized that universe originates from one completely subtlest sound/ vibration which gives rise to all other subtler sounds/vibrations and more gross sounds/vibrations. That is to say that there exists a hierarchy in sounds/vibrations from subtlest and impalpable to the densest and most palpable levels. However, the untrained human mind is often aware of the grossest levels. To reach the subtlest state one has to still the mind by reading of scriptures, listening to devotional music, reciting of *mantras,* understanding of wise and holy sayings (some wise and holy sayings are given in **Annexure-VII**), practicing right conduct and performing *sandhya* (prayers). These means or *upayas* increase one's focus. Depending upon ones faith or religion one could conduct himself or herself according to ones faith. However, prayers used by *Hindus* and Kashmiri Pandits in particular are given hereunder.

|| ॐ श्री गणेशाय नमः ||

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम्
प्रसन्नवदनं ध्याये सर्वविघ्नो पशान्तये।
अभिप्रीतार्थ सिद्धयर्थं पूजितो यः सूरैर–अपि
सर्वविघ्नच्छिदे तस्मै श्री गणाधिपतये नमः।

गुरूब्रह्मा गुरूर्विष्णु र्गुरूः साक्षात्महेश्वरः
गुरूदेव जगतसर्वं तस्मै श्रीगुरवे नमः।।
अखण्ड–मण्डलाकारं व्याप्तं येन चराचरम्
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः।।
ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्
शास्त्रमूलं गुरोवाक्यं मोक्षमूलं गुरोः कृपा।
नमामि सतगुरूं शान्तं प्रत्यक्षं शिवरूपिणम्
शिरसा योगपीठस्थं धर्म कामार्थसिद्धये।
नमो नमो गजेन्द्राय एकदन्त धराय च
नमः ईश्वर पुत्राय श्री गणेशाय नमो नमः।

•

शान्ताकारं भुजग शयनं पद्माभं सुरेशं
विश्वाधारं गगन सदृशयं मेघवर्णं शुभांगम्।
लक्ष्मी कान्तं कमल नयनं योगिभिर्ध्यान गम्यं
वन्दे विष्णुं भव भयहरं सर्वलोकै कनाथम्।।

यं ब्रह्मा वरूणेन्द्ररूद्र मरूतः स्तुवन्ति दिव्यैः स्तवैः
वेंदैः साङ्गपद क्रमोपनिषदैः र्गायन्ति यं सामगाः।
ध्याना वस्थित–तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः।

प्रातः स्मरामि भवभीतिहरं सुरेशं
गङ्गाधरं वृषभवाहनमम्बिकेशम्
खटवंग्शूल वरदाभयहस्तमीशं
संसार रोगहरमौषधम द्वितीयम् ।

वन्दे दैवमुमापतिं सुगुरूं वन्दे जगत् कारणं
वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ।
वन्दे सूर्य शशङ्कवह्नि नयनं वन्दे मुकुन्दप्रियं ।।
वन्दे भक्तजना श्रयं च वरदं वन्दे शिवं शंकरम् ।।
शान्तं पद्मासनस्थं शशिधर मुकुटं पञ्चवक्त्रं त्रिनेत्रं
शूलं वज्रं च खड्गं परशुमभयदं दक्षिणाग्ङेवहन्तम्
नागं पाशं चं घन्टा डमरूकसहितं सांकुशं वामभागे
नानालङ्कारदीप्तं स्फटिकमणिनिभं पार्वतीशं नमामि ।।

।। गणेश स्तुति ।।

हेमजा सुतं भजे गणेशं ईशनन्दनम् ।
एक दन्त वक्र–तुण्ड नाग यज्ञ सूत्रकम् ।
रक्त गात्र धूम्रनेत्र शुक्ल वस्त्र मण्डितम् ।
कल्पवृक्ष भक्त रक्ष नमोस्तुते गजाननम् ।1।
पाशिपाणि चक्रपाणि मूषकाधि रोहिणम् ।
अग्निकोटि सूर्यज्योति वज्रकोटि पर्वतम्
चित्रमाल भक्तिजाल भालचन्द्र शोभितम् ।2।
कल्पवृक्ष.....................

विश्ववीर्य विश्व सूर्य विश्वकर्म निर्मलम् ।
विश्वहर्ता विश्वकर्ता यत्र तत्र पूजितम ।

चतुर्मुखं चतुर्भुजं सेवित चतुर्युगम् ।3।
कल्पवृक्ष......................

भूत भव्य हव्य कव्य भृगु भार्गवार्चितम
दिव्यवाह्नि कालजाल लोकपाल वन्दितम् ।
पूर्णब्रह्म सूर्यवर्ण पुरूषं पुरान्तकम् ।4।
कल्पवृक्ष......................

ऋद्धि बुद्धि अष्टसिद्धि नवनिधान दायकम् ।
यज्ञ कर्म सर्व धार्म सर्व वर्ण अर्चितम् ।
पूत धूम्र दुष्ट मुष्ट दायकम विनायकम ।5।
कल्पवृक्ष......................

हर्ष रूप वर्ष रूप पुरूष रूप वन्दितम् ।
शोर्प कर्ण रक्त वर्ण रक्त चन्दन लेपितम्।
योग इष्ट योग सृष्ट योग दृष्टि दायकम् ।6।
कल्पवृक्ष......................

।। विष्णु स्तुति ।।

ॐ जय नारायण जय पुरूषोत्तम जय वामन कंसारे ।
उद्धर मामसुरेश विनाशिन् पतितोहं संसारे ।।

घोरं हर मम नरकरिपो केशव कल्मषा भारम् ।
माम अनुकम्पय दीनम् अनाथं कुरू भवसागर पारम् ।1।

जय जय देव जया सुर सूदन जय केशव जय विष्णो ।
जय लक्ष्मीमुख कमल मधुव्रत जय दशकन्धर जिष्णो ।2।
घोरं हर मम............

त्वं जननी जनकः प्रभुरअच्युत त्वं सुहृतकुलमित्रम् ।
त्वं शरणं शरणागतवत्सल त्वं भवजलधिवहित्रम् ।3।
घोरं हर मम.............

पुनरऽपि जननं पुनरऽपि मरणं पुनरऽपि गर्भनिवासं ।
सोढुम–ऽलंपुनरऽस्मिन्माधव मामुद्धर निजदासम् ।4।
घोरं हर मम.............

जनकसुतापति चरणपरायण शंकर मुनिवर गीतम ।
धारय मनसि कृष्ण पुरूषोत्तम वारय संसृतिभीतिम् ।5।
घोरं हर मम.............

यद्यपि सकलम् अहं कलयामि हरेनहिकिमऽपिस सत्वम् ।
तदऽपि न मुञ्चति माम–इदम् अच्युत् पुत्र कलत्र ममत्त्वम् ।6।
घोरं हर मम.............

।।ॐ नमः शिवाय।।

।।अथ ध्यानम्।।

गौरीश्वराय भुवनस्त्रयकारणाय
भक्तिप्रियाय भवभीतिभिदे भवाय ।
शर्वाय दुःखशमनाय वृषभध्वजाय
रूद्राय कालदहनाय नमः शिवाय ।।

प्रणतोस्मि महादेव, प्रपन्नोस्मि सदाशिव, निवारय महामृत्युं,
मृत्युंजय नमोस्तुते।
मृत्युंजय महादेव, पाहि मां शरणागतम्, जन्ममृत्यु–जरारोगैः,
पीडितं भवबन्धनात्।।

कर्पूर–गौरं करुणावतारं, संसार–सारं भुजगेन्द्र–हारम्।
सदा बसन्तं हृदयारबिन्दं, भवं भवानी सहितं नमामि।।
हर शम्भो महादेव, विश्वेशामरवल्लभ।
शिव शंकर सर्वात्मन्, नीलकण्ठ नमोस्तुते।

•

तव तत्त्वं न जानामि, कीदृशोसि महेश्वर,
यादृशोसि महादेव, तादृशाय नमो नमः।।

•

आधीनाम्–अगदं दिव्यं, व्याधीनां मूलकृन्तनम्,
उपद्रवाणां दलनं, महादेवम्–उपास्महे।

•

आत्मा त्वं गिरजा मतिः, परिजनाः प्राणाः शरीरं गृहं।
पूजा ते विषयो–पभोगरचना निद्रा समाधि स्थितिः।
संचारोऽपि परिक्रमः पशुपते, स्तोत्राणि सर्वा गिरो।
यत्यत् कर्म करोमि देव भगवन् तत् तत् तवाराधनम्।

•

त्वमेव माता च पिता त्वमेव,
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव,
त्वमेव सर्वं मम देव देव ।।

•

करचण कृतं वाक्कायजं कर्मजं वा
श्रवणनयनजं वा मानसं वाऽपराधम्
विहितमविहितं वा सर्वमेतत्क्षमस्व
जय यज करूणाब्धे श्री महादेव शम्भो।

॥ शिव स्तुति ॥

नागेन्द्र हाराय त्रि–लोचनाय, भस्माङ्ग– रागाय महेश्वराय।
देवाधि– देवाय दिगम्बराय, तस्मै नकाराय नमः शिवाय ॥

मातङ्ग चरमाम्बर भूषणाय, समस्त गीर्वाण गणर्चिताय ।
त्रैलोक्य नाथाय पुरान्तकाय, तस्मै मकाराय नमः शिवाय ॥

शिवा मुखाम्भोज विकासनाय, दक्षस्य यक्षस्य विनाशकाय ।
चन्द्रार्क वैश्वानर–लोचनाय, तस्मै शिकाराय नमः शिवाय॥

वशिष्ठ कुम्भोत्भव–गौतमादि, मुनीन्द्र–वन्द्याय गिरीश्वराय।
श्री नील कण्ठाय वृषध्वजाय, तस्मै वकाराय नमः शिवाय॥

यज्ञ स्वरूपाय जटा धराय, पिनाक हस्ताय सनातनाय ।
नित्याय शुद्धाय निरञ्जनाय, तस्मै यकाराय नमः शिवाय॥

॥ शिव षडक्षरस्तोत्रम ॥

ॐ कारं बिन्दु संयुक्तं नित्यं ध्यायन्ति योगिनः,
कामद मोक्षदं चैव ओंकारा तं नमाम्यहम ।

न जातो न मृतो यश्च क्षयो यस्य न विद्यते,
नमन्ति देवताः सर्वे नकारं त. ....

महादेवं महावक्रं महाध्यान परायणम्,
महा पापहरं देवं मकारं त. ....

शिवात्पर तरो नास्ति शिव शास्त्रेषु निश्चयः,
शमन्ति सर्व पापानि शिकारं त. ....

वाहनं वृषभो यस्य वासुकिः कण्ठ भूषणम् ।
वामे शक्तिधरं देवं वकारं त. ....

यत्र तत्र स्थितो देवः सर्व व्यापी महेश्वर,
यो गुरू सर्व देवानां यकारं त. ....

•

ऊँ कारं कर्म चक्रेषु नकारं नाभि मण्डले,
मकारं हृदये देशे शकारं कण्ठ भूषणम् ।
वकारं वक्रमध्ये तु यकारं ब्रह्मरन्ध्रगम,
एवं षडक्षरस्तोत्रं यः पठेच्छिव सन्निधौ ।
शिव लोकम वाप्नोपि शिवेन सह मोदते ।।

।। शंकर स्तुति ।।

अति भीषण कटु भाषण यमकिङ्कर पटली
कृत ताडन परि पीडन मरणागम समये ।
उमया सह मम चेतसि यम शासन निवसन्
शिव शंकर शिवजी शंकर हरमे हर दुरितम् ।1।

अति दुर्नय चटुलेन्द्रिय रिपु संचय दलिते
पवि कर्कश कटु जल्पित खल गर्हण चलिते ।
शिवया सह ममचेतसि शशिशेखर निवसन् ।2।
शिव शंकर..........

भव भञ्जन सुर ऱञ्जन खल वञ्चन पुरहन्
दनु जान्तक मदनान्तक रति जान्तक भगवन् ।
गिरि जावर करूणा कर परमेश्वर भयहन् ।3।
शिव शंकर..........

शक्र शासन कृत शासन चतुराश्रम विषय
कलि विग्रह भव दुर्ग्रह रिपु दुर्बल समये ।
द्विज क्षत्रिय वनिता शिशु दर कम्पित हृदये ।4।
शिव शंकर..........

भव सम्भव विविधामय परिपीडित वपुषम्
दयि तात्मज ममता भर कलुषी कृत हृदयम् ।
कुरू मां निज चरणार्चन निरतं भव सततम् ।5।
शिव शंकर..........

।। शिव महिम्नः स्तोत्रम् ।।

ॐ नमः शिवाय
आधीनाम अंगद दिव्यं व्याधीनां भूल कृन्तनं
उपद्रावाणां दलनं महादेवं उपास्महे ।

।। श्री पुष्पदन्त उवाच ।।

ॐ महिम्नः पारंते परम विदुषो यद्य सदृशी–
स्तुति ब्रह्मा दीनाम अपि तदवसन्ना स्त्वयि गिरः ।

अथा वाच्यः सर्वः स्वमति परिणामा वधि गृणन
ममाप्येष स्तोत्रे हर निर पवादः परिकरः ।4।

अतीतः पन्थानं तव स महिमा वाङ्मनसयो–
रतद्व्या वृत्या यं चकितमभिधत्ते श्रुतिरपि ।

स कस्य स्तोतव्यः कति विधगुणः कस्य विषयः
पदे–त्व–र्वाचीने पतति न मनः कस्य न वचः ।5।

मधु — स्फीता वाचः परमम मृतं निर्मितवत—
स्तवब्रह्मन्किं वागअपि सुरगुरोर्विस्मय पदम् ।
मम त्वेतां वाणीं गुण कथन पुण्येन भवतः
पुना मीत्यर्थे अस्मिन्पुर मथन ! बुद्धिर्व्य वसिता ।6।

तवैश्वर्यं यत्तज्जगदु दय रक्षा प्रलय कृत्
त्रयी वस्तु व्यस्तं तिसृषु गुण भिन्नासु तनुषु ।
अभव्यानाम अस्मिन्वरद रमणीया मरमणीम्
विहन्तुं व्या क्रोशीं विदधत इहैके जड धियः ।7।

किमीहः किंकायः स खलु किमु पायस्त्रि भुवनम्
किमा धारो धाता सृजति किमुपादानमिति च इति चा ।
अतर्क्येश्वयं त्वय्यनवसुरदुःस्थो हतधियः
कुतकाऽयं कांशिचन्मुखर यति मोहाय जगताम् ।8।
अजण्मानो लोकाः किम् अवयववन्तो अपि जगताम्
अधिष्ठा तारं किं भव विधिर नादृत्य भवति ।
अनीशो वा कुर्याद् भुवन जनने कः पति करो
यतो मन्दास्त्वां प्रत्य मरवर ! संशेरत इमे ।9।

त्रयी सांख्यं योगः पशु पतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रूचीनां वैचित्र्यादृ जुकुटिल नाना पथ जुषाम्
नृणामेको गम्य स्त्वमसि पयसामर्णव इव ।10।

महोक्षः खट्वाग्ङं परशु रजिनं भस्म फणिनः
कपालं चेतीय त्तव वरद ! तन्त्रोपकरणाम् ।

सुरास्तां तामृद्धिंविदधति भवद् भ्रू प्रणि हितां
नहि स्वात्मा रामं विषय मृग तृष्णा भ्रमयति ।11 ।

ध्रुवं कश्चत सर्वं सकलम परस्तु ध्रुवमिदम्
परो ध्रौव्या ध्रौव्ये जगति गदति व्यस्तविषये ।

समस्ते अप्ये तस्मिन्पुर मथन ! तैर्विस्मित इव
स्तुवन्जिह्वेमि त्वां न खलु ननु धृष्टा मुखरता ।12 ।

तवेश्वर्य्यं यत्नाद् यदुपरि विरञ्चिो हरिरधः
परि च्छेत्तुं याता वन लमनलस्कन्द वपुषः ।

ततो भक्ति श्रद्धा भरगुरू गृणद्भ्यां गिरिश ! यत्
स्वयं तस्थे ताभ्यां तव किमनु वृत्तिर्नफलति ।13 ।

अयत्नादा साद्य त्रिभुवनमवै रव्यातकरन्
दशास्यो यदत्राहून भृत रणकण्डू परवशान् ।

शिरः पद्म श्रेणी रचित चरणाम्भोरूह बलेः
स्थिरा यास्त्वभ्दकते स्त्रिपुरहर! विस्फूर्जितमिदम् ।14 ।

अमुष्य त्वत्सेवा समधि गतसारं भुजवनम्
बलात्कैलासे अपि त्वद धिवसतौ विक्र मयतः

अलभ्या पाताले अप्यल सचलितां गुष्ट शिरसि
प्रतिष्ठा त्वय्या सीद्ध्रु वमुपचितो मुहयति खलः ।15 ।

यदृद्धि सुत्राम्णो वरद ! परमोच्चैरपि सती
अधश्चक्रेवाण परिजन विधेय त्रिभुवनः ।

न तच्चित्रं तस्मिन् वरि वसितरि त्वच्चारण योर्न
कस्या प्युन्नत्यै भवति शिरस स्त्वय्य वनतिः ।16 ।

अकाण्ड ब्रह्माण्ड क्षय चकित देवासुर कृपा–
विधेयस्या असीद्य स्त्रियनयनः विषं संहृतवतः।
स कल्माषः कण्ठे तवं न कुरुते न श्रिय महो
विका रोपि श्लाध्यो भुवन भय भङ्ग व्यसनिनः ।17।

असिद्धार्था नैव क्वचि दपि संदेवा सुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यन्नीश त्वामितर सुरसा धारणम भूत्
स्मरः स्मर्तव्यात्मा नहि वशिषु पथ्यः परिभवः ।18।

मही पादा घाताद् व्रजति सहसा संशय पदम्
पदं विष्णोर्भ्राम्यद भुज परिघरूग्ण ग्रहगणम्
मुहुर्द्यौ दौंस्थ्यं यात्यनि भृत जटाताडित तटा
जगद्र क्षायै त्वं नठसि ननु वामैव विभुता ।19।

वियद व्यापी तारा गणगुणित फेनोद् गमरूचिः
प्रवाहो वारां यः पृषतल घदृष्टः शिरसि ते ।
जगत् द्वीपाकारं जलधि वलयं तेन कृतमि–
त्यनेनै वोन्नेयं धृत महिम ! दिव्यं तव वपुः ।20।

रथः क्षोणी यन्ता शत धृतिर गेन्द्रो धनुरथो
रथाङ्गे चंद्रार्कौ रथ चरण पाणिः शर इति ।
दिध क्षोस्ते कोयं त्रिपुर तृण माडम्बर विधि–
विर्धेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ।21।

हरिस्ते साहस्त्रं कमल बलि माधाय पदयो–
र्यदेकोने तस्मिन्निज मुद हरन्नेत्र कमलम ।
गतो भक्त्युद्रेकः परिण तिमसौ चक्र वपुषा,
त्रयाणां रक्षायै त्रिपुर हर जागर्ति जगताम् ।22।

क्रतौ सुप्ते जाग्रत्त्वम् असि फल योगे क्रतुमतां
क्क कर्म प्रध्वस्तं फलति पुरूषा राधनमृते।
अतस्त्वां सम्प्रेक्ष्य क्रतुषु फल दान प्रति भुवं
श्रुतौ श्रद्धां बद्ध्वा दृढ परि करः कर्म सुजनः ।23।

क्रिया दक्षो दक्षः क्रतु पतिरघीशस्तनु भृतामृ–
मृषी णामार्त्विज्यं सरणद ! सदस्याः सुर गणाः ।
कृतुभ्रं शस्त्वत्तः क्रतुफल विधान व्यसनिनो
ध्रुवं कर्तुः श्रद्धा विधुरम भिचाराय हि मखाः ।24।

प्रजा नाथं नाथ ! प्रसभम भिकं स्वां दुहितरम्
गतं रोहिद् भूतां रिरमयिषु मृष्यस्य वपुषा ।
धनुष्पाणेर्यातं दिवम अपि सपत्रा कृतममुं
त्रसन्तंते अद्यापि त्यजति न मृगब्या धरभसः ।25।

अपूर्व लावण्यं विवसन तनोस्ते विमृशतां
मुनीनां दाराणां समजनि सको अपव्यतिकरः ।
यतो भग्ने गृह्ये सकृद अपि सपर्या बिद धतां
ध्रुवुवं मोक्षो श्लीलं किमपि पुरूषार्थ प्रसविते ।26।

स्वला वण्याशंसा धृत धृतधनुषमह्नाय तृणवत्
पुरः प्लुष्टं दृष्ट्वा पुरम थन ! पुष्पायुधमऽपि ।
यदि स्त्रैणं देवी यम निरत देहार्घ घटना–
दवैति त्वाम द्धावत वरद ! मुग्धा युवतयः ।27।

श्मशानेष्वा कीडा स्मरहर! पिशाचाः सहचराश्चिता–
भस्मालेपः स्त्रगपि नृकरोटी परिकरः ।

अमङ्गल्यं शीलं तव भवतु नामैवम खिलम्
तथा अपि स्मर्तृणां वरद ! परमं मङ्गलमसि ।28।

मनः प्रत्यक्चित्ते सविधम विधायात्त मरूतः
प्रहृष्य द्रोमाणः प्रमद सलिलोत्सङ्गित दृशः ।

यदालोक्याह् लादं हृद इव निम ज्जयामृत मये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत्किल भवान् ।29।

त्वमर्कस्तवं सोमस्त्वमसि पवन स्त्वं हुत वहः
स्त्वमापस्त्वं व्योम त्वमुधरणि रात्मा त्वामितिच ।

परि च्छिन्नामेवं त्वयि परिणता बिभ्रतु गिरम
न विद्मस्तत्तत्वं वयमिह तु यत्त्वं न भवसि ।30।

त्रयीं तिस्त्रो वृत्ती स्त्रि भुवन मथो त्रीनपि सुरा–
नकारा द्यैर्वर्णैं स्त्रिभिर भिद धत्तीर्ण विकृति ।

तुरीयं ते धाम ध्वनिभिर नुरूधानमणुभिः नमणुभिः
समस्तं व्यस्तं त्वां शरणाद गृणात्यो मितिपदम् ।31।

भवः शर्वो रूद्रः पशुपतिरथोग्रः सह महां–
स्तथाभीमेशा नाविति यदभिधान अष्टकमिदम् ।

अमुष्मिन्प्रत्येकं प्रवि चरति देव श्रतिरपि
प्रिया यास्मै धाम्ने प्रणिहित नमस्योस्मि भवते ।32।

वपुष्प्रादुर्भावादनुमितमिद जन्मनि पुरा
पुरारे ! नैवाहं क्वचिदपि भवन्तं प्रणतवान् ।

नमन्मुक्तः सम्प्रत्यतनु रहम ग्रेप्यनतिमान्
महेश ! क्षन्तव्यं तदिदम परा धद्वयमपि ।33।

नमो नेदिष्ठाय प्रियदव ! दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर ! महिष्ठाय च नमः ।

नमो वर्षिष्ठाय त्रिनयन ! यविष्ठाय च नमो
नमः सर्वस्मैते तदिदमिति सर्वाय च नमः ।34।

बहुल रजसे विश्वोत्पत्तौ भवाय नमो नमः
प्रबल तमसे तत्संहारे हराय नमो नमः ।

जनसुख कृते सत्त्वो द्रिक्तौ मृडाय नमो नमः
प्रमहसि पदे निस्त्रै गुण्ये शिवाय नमो नमः ।35।

कृश–परिणति चेतः क्लेश–वश्यं क्वचेदम्
क्व च तव गुण–सीमो– ल्लंघिनी शश्वत–ॠद्धिः ।

इति चकितम्–अमन्दीकृत्य मां भक्तिराधादरद
वरद ! चरण्योस्ते वाक्य–पुष्पोप–हारम् ।36।

श्री पुष्पदन्त–मुखं–पंकज निर्गतेन
स्तोत्रेण किल्विषहरेण हरप्रियेण निर्गतेन
कण्ठस्थितेन पठितेन समाहितेन
सुप्रीणितो भवति भूतपति–मर्हिशः ।37।

इत्येषा वाङ्.मयी पूजा श्रीमत्–शंकर–पादयोः
अर्पिता तेन मे देवः प्रीयतां च सदाशिवः ।38।
ॐ नमः शम्भवाय च भयोंभवाय, नमः शंकराय च
मयस्कराय च नमः शिवाय च शिवतराय च

।। गायत्र्यै मंत्र ।।

ॐ गायत्र्यै नमः ॐ भूर्भुवः स्वः तत्सवितुर–वरेण्यं
भर्गो–देवस्य धीमहि, धीयो यो नः प्रचोदयात्

।। इन्द्र - उवाच ।।

इन्द्राक्षी नाम सा देवी देवतैः समुदाहृता,
गौरी शाकंभरी देवी दुर्गा–नाम्नीति–विश्रुता ।1।
कात्यायनी महादेवी चन्द्र–घण्टा–महातपः,
गायत्री सा च सावित्री बह्माणी बह्मवादिनी ।2।
नारायणी भद्रकाली रूद्राणी कृष्णपिंगला,
अग्निज्वाला रौद्रमुखी कालरात्री–तपस्विनी ।3।
मेघ–श्यामा सहस्त्राक्षी, विष्णुमाया जलोदरी
महोदरी मुक्त–केशी घोररूपा महाबला ।4।
अनन्दा–भद्रजा नंदा रोगहंत्री शिवप्रिया,
शिवदूती कराली च प्रत्यक्षा परमेश्वरी ।5।
इन्द्राणी चन्द्ररूपा च इन्द्र–शक्ति–परायणा ।
महिषा–सुर–संहर्त्री चामुण्डा गर्भदेवता ।6।
वाराही नारसिंही च भीमा भैरव नादिनी,
श्रुतिः स्मृति–धृति–मेंधा विद्या लक्ष्मीः सरस्वती ।7।
आनंदा विजया पूर्णा मानस्तोकाऽपराजिता,
भवानी पार्वती दुर्गा हैमवत्यम्बिका शिवा ।8।
शिवा भवानी रूद्राणी शंकरार्ध–शरीरिणी,
एते–नीम–पदे र्दिव्येः स्तुता शंक्रण धीमता
आयुर आरोग्यम् ऐश्वर्य सुख–संपतिकारकम्
क्षया पस्मार कुष्ठादि ताप ज्वर निवारकम्
सर्वमंगल मंगल्ये शिवे सर्वार्थ साधिके ।
शरण्ये त्रयम्बके गौरि नारायणि नमोस्तुते ।।

शारणागतदीनाति परित्राण परायणे
सर्व स्यार्ति हरे देवी नारायणि नमोस्तुते
पुरूहूतप्रिया कान्ता कामिनी पदमलोचना ।

प्रहलादिनी महामाता दुर्गा दुर्गति नाशिनी ।।
अघोर व्याधिनाशीच घोर दुःख निवारिनी ।

अष्टा दशभुजांम दुर्गा शारिका श्याम सुन्दरी ।
निर्गुणी निश्कले नित्ये सच्चिदानन्द रूपिनी ।

नमोस्तुते महाराज्ञी पाहिमाम शरणा गतम ।
ज्वाला मुखि महा ज्वाले, ज्वाला पिंगललोचनी,

ज्वालातेजे महातेज़े, ज्वालामुखी नमोस्तुते ।
महाबले महोत्साहे महाभयविनाशिनि ।
त्राहिमां देवि दुष्प्रेक्ष्य शत्रुणां भयवर्धिनि ।।

अच्यन्तुरूप चरिते सर्वशत्रु विनाशिनि ।
रूपं देहि जयम देहि यशो देही दिशो जया ।।

शारदा वरदा देवी मोक्षदाता सरस्वती
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

•

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु चेतनेत्य–भिधीयते,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु बुद्धि रूपेण संस्थिता
नमस्तस्य नमस्तस्य नमस्तस्य नमो नमः ।

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु छायारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु जातिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु लक्षमीरूपेण संस्थिता,

नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु वृति रूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभुतेषु स्मृतिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु दयारूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु मातृरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

या देवी सर्वभूतेषु भ्रांतिरूपेण संस्थिता,
नमस्तस्य नमस्तस्य नमस्तस्य नमोनमः ।

•

माया कुण्डलिनी, क्रिया मधुमती, काली कला मालिनी,
मातंगी विजया जया भगवती देवी शिवा शाम्भवी ।
शक्ति शंकर वल्लभा त्रिनयना, बाग्वादिनी भैरवी
हयींकारी त्रिपुरा परापरमयी माता कुमारी त्यसि ।

•

ऊँ भक्तानुग्रह कारिणी भगवती देवाधिदेवेश्वरी
दीनानाथकृपावती स्वजननी भक्तानुरक्ता सती ।
ऊँ काराक्षरवासिनी सुरनुता सर्वश्वरी सर्वदा
भूयात्नो वरदा सदाहऽभयदा कामेश्वरी कामदा ।

भूयात्नो वरदा सदाहऽभयदा मुक्षेश्वरी मूक्षदा ।।

•

माता भवानी च पिता भवानी
बन्धुःभवानी च गुरूः भवानी
विधा भवानी द्रविणं भवानी
यतो यतो यानि ततो भवानी ।।

•

मन्त्रहीनं क्रियाहीनं विधिहीनं च यदगतम्
त्वया तत्क्षम्यतां देव! कृपया परमेश्वरः।
आवाहं न जानामि नैन जानामि पूजत्म्
पूजा पाठं न जानामि क्षम्यतां परमेश्वर्।।
उभम्यां जानुभ्यां पाणिभ्यां शिरसा वचसा
चोरसा मनसा च नमस्कारं करोमि नमः।।

References :

1. *Autobiography of a yogi by Parmhans Yogananda (1975)*

2. *Bhagavada Gita as it is by A.C. Bhaktivedanta Swami Prabupada (1986)*

3. *Kashmir Trika Philosophy and Culture (1958)*

4. *Ishvarapratyabhijna with the vimarishini edited with notes by Pandit Madhusudan Kaul, Shastri (1921)*

5. *Para-Trimshika edited with notes by Pandit Madhusudan Kaul Shastri (1918)*

6. *Meditation and Mantras by Swami Vishnu Devananda (1981)*

7. *Kashmir Shaivism, The Secret of Supreme by Swami Lakhman Jee (1985)*

8. *The Saint Extra Ordinary Bhagwan Gopi Nath Ji (His Life and Message) by Triloki Nath Dhar 'Kundan' (2003)*

9. *Shaivic Thought and Non-Meditational Meditation by Bhaiji - B.N. Koul Nazir and R.N. Raina (1993)*

10. *OM Yoga, its Theory and Practice by Swami Nirmalananda Giri*

11. *Kashmir Series of Texts and Studies*

ANNEXURE-I

Miracles

Some mystical experiences of Param Guru, Baba Bhaiji Ji and Gurudev are epitomised to give readers an insight into mystic experiences beyond human logic and science. Among the innumerable miracles of Bhaiji Ji suffice to say, that whatever he uttered wittingly or unwittingly about some events to happen, it could never be otherwise. Some of these are given below after the verification made by the writer from different sources.

One day Bhaiji ji happened to be in the midst of meeting with his Director at RPL Jammu. Suddenly he experienced restlessness and felt strong urge to see his mother in Kashmir. The then Director "Dr. Ganapthy" who knew Bhaiji Ji well and was fully acquainted with his sainthood, enquired about his restlessness. He replied, 'Sir, my strong desire is to see my mother in Kashmir just now'. Dr. Ganapthy asked him to proceed to Srinagar by Air and accordingly arrangements were made. When he landed at Srinagar airport, he straight away drove to Ali Kadal where his mother, Ded (Mrs. Matkuji Koul Nazir) was residing. On reaching home he found everybody wailing and gloomy. On enquiry he was told that Ded was breathing her last, *antimdan* had already been performed and Ded had been laid on ground as doctors had given up any hope of survival. He immediately rushed to the room where Ded was lying, ordered everybody to move out and asked for fresh (*Sadarwar*) water. He put 2-3 spoons of water into Ded's mouth and cried out Dedi Get up! Ded immediately opened her eyes and after some time stood up.

Bhaiji Ji one day requested his wife Mrs. Basanti Koul Nazir (fondly called Badi) to see to it that his elder son, Nansaib Pt. N.N. Koul Nazir (Gurudev) should not move out of his house. Gurudev did not move out. However, at 8 PM, without the knowledge of his mother, he left his house (D-1, RRL Qtrs., Bakshi Nagar) on a scooter. When Bhaiji ji came to know about this, he started stroll-

ing in his room and suddenly there came a knock at the door. Badi rushed towards the door but returned and asked Bhaiji Ji to see who is there? Came the reply, "I know what has happened and pack up blankets, pillows, etc. and do not get panicky, everything will be alright. I had mentioned to you in the morning please don't allow Nansaib to move out of house, now see, what has happened". He came out and found Gurudev full of injuries huddled in a taxi as he had met with an accident. Gurudev was immediately rushed to hospital. After undergoing several operations, Gurudev was confined to bed for nearly 1½ years and his wounds were not healing up in spite of best medical attention and efforts. One day Bhaiji Ji, called his assistant, Late Chand Ji Jallai and asked him to take Nansaib (Gurudev) to the bathroom. Bhaiji Ji took a *lota* in his hand and asked Gurudev to undress himself in the bathroom. After great persuasion Gurudev relented and undressed himself. Bhaiji Ji started chanting few mystic words and poured water from a *lota* over the wounds followed by full wash with soap. Soon after Bhaiji Ji met with an accident wherein he suffered a deep and long cut in his arm. He got same number of stitches as were there in Gurudev's operation cut. While getting himself stitched he did not allow attending doctor to use any kind of anaesthesia instead requested the doctor to allow him to smoke cigarettes (his pet brand of charminar). During the course of surgical procedure, he smoked cigarettes one after the other. After couple of days Gurudev's wounds healed up completely as if in unison with the healing of Bhaiji's wounds.

Mrs. Sheela Dhar wife of Prof. B.N. Dhar apart from being a disciple of Baba Bhaiji Ji was considered as a daughter by Bhaiji Ji. Her son's Yagnopavit ceremony was to be performed sometime in April first week of 1994. Bhaiji ji was not keeping well for quite some time prior to his Nirvana and had promised Sheela ji that he will attend Yagnopavit ceremony of her son positively. As was to happen Baba Bhaiji Ji left his mortal frame 10 days before the Yagnopavit ceremony. She was so much disturbed and when Yagnopavit ceremony was being performed suddenly, an old man appeared in white robes and asked the boy to accept the ***Abid*** in the form of coins. After blessing the boy disappeared from behind

Shamiana soon thereafter. This episode was confirmed by Sheela ji herself to the writer.

Bhaiji Ji has maintained Guru Parampara through Gurudev, Sh. N.N. Kaul Nazir, Diksha Guru of the writer. Param Guru Baba Bhaiji Ji born in a family of intellectual lineage was Shaivic scholar, a poet, linguist and above all a Grahasti Saint.

The writer prior to meeting Gurudev had become spiritually conscious and was in a state of sheer confusion after having had near death experience. The writer used to visit shrines, meet saints, astrologers and babas to get some spiritual upliftment. The writer's father was suffering from Alzheimer's disease at the fag end of his life and all the time was complaining of giddiness with acute imbalance in motor organs and loss of energy, so to say getting on his own or doing things on his own was becoming difficult for him as the days passed. The writer was concerned about his father's health. There came a party organized by Mr. T.K. Kaul (a brotherly figure) to celebrate not only his father's (Pt. S.N. Kaul, Reazi) 90th birthday but his son's (Mr. Dheeraj Kaul) ring ceremony as well wherein the writer was also invited. Mr. Naresh Koul (known to the writer earlier as Mr. T.K. Kaul's nephew), wanted to get the writer introduced to his father Mr. N.N. Kaul Nazir. While proceeding to meet Mr N.N Koul Nazir (Gurudev), Mr. T.K. Kaul joined us and Mr. N.N. Kaul Nazir (Gurudev) was introduced as 'Pandit Ji' to the writer. Putting glass of wine in left hand, the moment writer shook hands with Gurudev some kind of electric current passed through the body of writer. During the period of Mr. T.K. Kaul's pronouncement of Pandit Ji and experience of electric shock, the writer suddenly started thinking as to what is going to happen to his father? Gurudev instantly uttered nothing will happen to him go and enjoy the party. Thereafter, he went to a corner place and started his usual Sadhna not visible to normal people. This dialogue of Gurudev really pushed the writer into deep thought. The writer sensed that Gurudev has some spiritual powers and continued to look for him while knowing very well he was avoiding the writer. Finally, when party ended, Gurudev asked the writer to leave for home and see him next day at M-

153, Greater Kailash –II, and also extended invitation for lunch. Mr. T.K. Kaul packed food and the writer left for home with the food packet as he knew very well that writer had not taken dinner. Next day, the writer met Gurudev at Greater Kailash. Gurudev instantly pounced, 'Nothing will happen to your father. He will be alright; his time is still there but take care of your health." The writer's father with some trial medication by Dr. Mrs. Ganpathy became well and started doing his daily chores. Sometimes writer's mother used to comment innocently, "you have made your father a Hosth (elephant)". However, the writer's health took a dive. The writer had to switch over insulin to control diabetes. Since then, the writer has been a disciple of Gurudev. Gurudev, Pt. N.N. Koul Nazir, a Grahsti Saint of few mystic words is a disciple of Baba Bhaiji Ji, Shaivic Scholar of repute from Shri Ram Shiva Ashram, Fathekadal, Srinagar.

Mrs. Veena Kachroo w/o Mr. G.K Kachroo was not keeping well for some time and was rushed to hospital 'Narinder Mohan Hospital, Mohan Nagar, Gaziabad on May 27,2005 under the supervision of Dr.D.P.Dubey after she had been declared by attending doctors a case of multiple organ failure. She was admitted into ICCU doctors kept on maintaining hopeless case and asked her family to be ready for the end anytime. Gurudev happened to be in Delhi at that time and the writer was to pick him up from Saket. After reaching Saket, the writer came to know through Badi that Gurudev had gone to see Mrs. Veena Kachroo in hospital as she had slipped into coma. Mrs. Vandana Koul daughter of Mrs. Kachroo had called Gurudev over telephone and had wept bitterly requesting Gurudev to do something and see her mother in the hospital. Gurdev on reaching hospital went straight to ICCU and put his hand over Mrs. Kachroo's head, whispering some mystic words and told weeping Mrs. Vandana Koul '*Dhay kari rut*' (God will be kind) be happy. Mrs. Kachroo thereafter recovered fully and is living heartily by the grace of Gurudev.

Gurudev and the writer visited Rishikesh to attend *Shadmos* (six monthly *Shrad*) of Late Chand Ji Jallali. Shri Vijay Kumar Sharma after performing *Shadmos* escorted by a colleague of Mr. Sanjay

Koul, went to Rishikesh Railway Station as he had to reach Jammu the next day positively. After Sharma Ji left for railway station, Gurudev and the writer left for Hotel Ganga Kinare to cancel hotel booking and were to meet other people on way to NeelKanth. While proceeding towards Neelkanth, Gurudev asked the writer to contact Sharma Ji on phone to see whether he had boarded the train? The writer contacted Sharma Ji who was very much upset as he could not get confirmed ticket for Jammu and he had boarded bus for Ambala to catch another bus from there to Jammu. Gurudev calmed him down over phone and gave him his *Asherwad* (blessings). Nextday around 11 O'clock when writer contacted Sharma Ji over phone he appeared to be fresh and told the writer that throughout the night spent through bus ride, Gurudev was all the time there with him waving his hands.

Gurudev, Dr. J.K. Dhar and the writer visited Rishikesh as Gurudev was very eager to show 'Sapt-Rishi' to us. Mr. Sanjay Koul who was also scheduled to come there could not make it. The experience of Sapt-Rishi is beyond description. We were staying at Hotel Ganga Kinare and after waiting day long for Mr. Sanjay Koul, we decided to visit Dr. Shakti Bhan and her family who was performing 12th day *Shrad* of her mother. Our programme was to leave that place around 5.30 pm and reach Sapt-Rishi by 6 PM (an unknown place for us). Gurudev made the writer to eat dinner and on reminding him about going to Sapt-Rishi, he said "Wait for some time". As it grew darker and darker, by 8 PM we left Rishikesh and reached Sapt-Rishi around 8.45 pm. By this time The Sapt-Rishi Ashram had closed down, suddenly a chowkidar(subsequently referred to as Dandh Master) appeared with a Dandha, we made a request to him to show us the Ashram. Gurudev had visited this place about 24 years before with Bhaiji Ji and things had changed a lot during this period. While taking us around, we found Pujari ji and he explained us the sanctity of Ashram. Gurudev by now had started his Sadhna in standing posture and after some time asked the writer and Dhar Sahib to stand in front of him. Dhar Sahib closed his eyes with folded hands and the writer stood prostrate in front of him with open eyes. The writer was watching Gurudev all

through while he was murmuring some mystical words and there was a glow on his face and slowly Aura behind him started becoming brighter and brighter and in clear sky there appeared seven lightings without thunder and formed milky way an unusual phenomenon with full bright moon over the head of the writer. The writer wanted to share this experience with Dhar Sahib however Dhar Sahib was unmoved. After sometime we touched the feet of Gurudev and he blessed us including Dandh Master who touched the feet of Gurudev. Dhar Sahib had experienced bright aura behind Gurudev. Gurudev has given blessings to the writer with OM, ॐ,Dhar Sahib with Trishul and Dandh Master with Damru. Such was the experience, the writer unknowingly uttered *"Anandam, Prachandam, Prakasham, Parm Shivam Namho Namha"*. It is worth mentioning during our second visit to Sapta-Rishi Ashram, the writer desired to meet Dandh Master. On reaching Sapt-Rishi, we found Dandh Master at the gate as if he was waiting for us.

ANNEXURE-II

।। शिवसूत्राणि ।।

Translated by Laksman Joo

अथ शाम्भवोपायः ।

First Awakening

चैतन्यमात्मा ।।1।।

1. Universal Consciousness is one's own nature.

ज्ञानं बन्धः ।।2।।

2. Knowing the individual consciousness as one's own nature and not knowing the Universal Consciousness as one's own nature is bondage

योनिवर्गः कलाशरीरम् ।।3।।

3. Differentiated perception and the field of individual activities are also bondage.

ज्ञानाधिष्ठानं मातृका ।।4।।

4. This three-fold bondage is attributable to and commanded by the Universal Mother while She remains unknown. Hence the field of ignorance comes into existence through Her and not through any other agency.

उद्यमो भैरवः ।।5।।

5. To get rid of this triple bondage, such effort constitutes (the) means, which is identical with Bhairava

शक्तिचक्रसंधाने विश्वसंहारः ।।6।।

6. With deep contemplation on the wheel of energies, the whole differentiated

जाग्रत्स्वप्नसुषुप्तभेदे
तुर्याभोगसंभवः ।।7।।

Universe comes to an end.

7. Such a Yogi, who has accomplished this stage, experiences Turiya (Transcendental God Consciousness) in the other three states also, viz., Jagrat (wakefulness), Swapna (dream) and Sushupti (deep sleep).

ज्ञानं जाग्रत् ।।8।।

8. Common knowledge (arising out of differentiation) constitutes Jagrat (wakefulness).

स्वप्नो विकल्पाः ।।9।।

9. Individual differentiated knowledge in the recess of one's own mind is Swqapna (dream)

अविवेको मायासौषुप्तम् ।।10।।

10. Loss of discrimination in the field of unawareness is Sushupti (deep sleep).

त्रितयभोक्ता वीरेशः ।।11।।

11. The one who has digested (assimilated) all these three states in God Consciousness (Turiya) is the Lord of heroes.

विस्मयो योगभूमिकाः ।।12।।

12. The Yogic powers here (in the state of being) comprises indescribable astonishment (wonder).

इच्छा शक्तिरुमा कुमारी ।।13।।

13. For such a Yogi, any desire is identical with the Su-

preme Energy (Parvati) of Lord Shiva and hence his desire connot be checked by any power.

दृश्यं शरीरम् ।।14।।

14. For such a Yogi, even the body becomes an extraneous object, or the totality of extraneous objects is (constitutes) his own Universal body.

हृदये चित्तसंघट्टाद्दृश्यस्वापदर्शनम्।।15।।

15. By establishing one's mind in the heart-the Universal consciousness--the whole world of perception appears as one's own nature.

शुद्धतत्त्वसंधानाद्वाऽपशुशक्तिः।।16।।

16. Or, by establishing uninterrupted awareness of Pure Supreme Nature, the energy of Shive is experienced.

वितर्क आत्मज्ञानम् ।।17।।

17. For such a realized soul, any ordinary thought becomes the means of realizing one's own self.

लोकानन्दः समाधिसुखम् ।।18।।

18. His being in the ecstatic state of Samadhi bestows Bliss and happiness to the whole humanity or the totality of enjoyment in the universe constitutes (or comprises) his ecstatic state of Samadhi

शक्तिसन्धाने शरीरोत्पत्तिः ।।19।।

19. By putting one's mind on

Universal energy, any body, internal or external, is formed by his mere will (Such power is attainable by him in the two other states also, viz, dream and deep sleep)

भूतसंधानभूत
पृथक्त्वविश्वसंघट्टाः ।।20।।

20. Such a Yogi is capable of :
 a. helping humanity unbounded by space and time,

 b. casting off his body for specified time periods,

 c. manifesting his body at various places simultaneously by remaining in God Consciousness.

शुद्धविद्योदयाच्चक्र
शत्वसिद्धिः ।।21।।

21. When such a Yogi abstains from such powers, he attains Lordship over the wheel of Universal energies through the rise of Pure Knowledge.

अथ शाक्तोपायः ।

Second Awakening

चित्तं मन्त्रः ।।1।।

1. Here the mind of a Yogi becomes Mantra.

प्रयत्नः साधकः ।।2।।

2. The cause of attaining this Mantra is one's own effort.

विद्याशरीरसत्ता मन्त्ररहस्यम् ।।3।।

3. The state of totality of knowledge is the secret of Mantra.

गर्भे चित्तविकासोऽ
विशिष्टविद्यास्वप्नः ।।4।।

4. When a Yogi's mind remains

satisfied in cosmic powers, his Samadhi is as good as ordinery dreaming.

विद्यासमुत्थाने स्वाभाविक खेचरी शिवावस्था ।।5।।

5. At the rise of natural (Pure) Supreme Knowledge, the state of Shiva, residing in the ether of God Consciousness, is attained.

गुरूरूपायः ।।6।।

6. For such attainment, the means is the Master - the Guru.

मातृकाचक्रसम्बोधः ।।7।।

7. When the Master is pleased, the disciple attains the Knowledge of the wheel of universal Mother.

शरीरं हविः ।।8।।

8. For such attainment a Yogi has to offer all his three bodies of wakefulness, dreaming and dreamlessness as oblations into the fire of Universal God Consciousness.

ज्ञानमन्नम् ।।9।।

9. For him the differentiated Knowledge is the food he assimilates into undifferentiated knowledge or the undifferentiated knowledge constitutes his food yielding his fullness and peace in his own nature.

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ।।10।।

10. By out-stepping his own nature of True Knowledge, at the time of entering into

God Consciousnes, i.e. Turiya, he ill-fatedly enters into dreaming state.

अथ आणवोपायः ।

Third Awakening

आत्मा चित्तम् ।।1।।

1. Here the mind is the nature of infividual being.

ज्ञानं बन्धः ।।2।।

2. Differentiated knowledge of pain and pleasure is bondage.

कलादीनां तत्त्वानामविवेको माया।।3।।

3. Ignorance of the essence of Universal action and Universal knowledge is illusion-Maya.

शरीरे संहारः कलानाम् ।।4।।

4. So one has to absorb the individuality of principles (Tattwas) in one's own body successively, viz., absorb the five elements into five tanmantras, those in turn into the five organs and finally integrate them in the Supreme God Consciousness.

नाडीसंहारभूतजयभूतक
वल्यभूतपृथक्त्वानि ।।5।।

5. A Yogi must develop the powers of absorbing prana and apana into Sushumma- the middle path-of Lordship over five elements, of isolating one's self from the five elements and residing in the field beyond the five elements.

मोहावरणात्सिद्धि ।।6।।

6. Such powers appear only

when the veil of ignorance falls in the way of entering into Pure God Consciousness.

मोहजयादनन्ताभोगात्सहजविद्याजयः ।।7।।

7. By obtaining victory over such an illusion of cosmic powers and by enjoying the state of limitless being, the pure and Supreme Knowledge manifests.

जाग्रद्द्वितीयकरः ।।8।।

8. For him the state of wakefulness (Jagrat) is secondary (beam) of God Consciousness

नर्तक आत्मा ।।9।।

9. For him, the actor, who plays in the drama of the universe, is his own self.

रंगोऽन्तरात्मा ।।10।।

10. Movement attributed in this totality of Cosmic Dance, is nothing other than the Supreme being.

प्रेक्षकाणीन्द्रियाणि ।।11।।

11. The spectators in this cosmic dance, are one's own cognitive and active organs.

धीवशात्सत्त्वसिद्धिः ।।12।।

12. Purity and completion of this dance is accomplished by establishing the Supreme subtle awareness of intelligence.

सिद्धः स्वतन्त्रभावः ।।13।।

13. For him the state of utter freedom exists spontaneously.

यथा तत्र तथान्यत्र ।।14।।

14. This kind of freedom obtains for him within and without.

बीजावधानम् ।।15।।

15. Even after such achievement one has to remain aware in contemplating on the sea of universal being.

आसनस्थः सुखं ह्रदे निमज्जति ।।16।।

16. So by being establilshed in such a state one sinks into the ocean of God Consciousness - joyously.

स्वमात्रानिर्माणमापादयति ।।17।।

17. Such a Yogi can create or destroy anything by his Supreme Will.

विद्याऽविनाशे जन्मविनाशः ।।18।।

18. When the Supreme Knowledge is well established in an uninterrupted way, the pangs of recurring births and deaths are avoided for good.

कवर्गादिषु माहेश्वर्याद्याः पशुमातरः ।।19।।

19. When the awareness of God Consciousness slackens a bit, the Universal energy disintegrates into innumerable individual energies to carry one away from the kingdom of Universality.

त्रिषु चतुर्थं तैलवदासेच्यम् ।।20।।

20. So the fourth state of Universal Being. i.e., Turiya, must be made to permeate the three other states, viz., wakefulness, dreaming and dreamlessness.

मग्नः स्वाचित्तेन प्रविशेत् ||21||

21. By developing the awareness of one's own nature, he enters and is lost into the Universal God Consciousness.

प्राणसमाचारे समदर्शनम् ||22||

22. After being well established in that state he breathes out that state into the universal activities. Hence the differentiation between the self and the Universe is not recognized.

मध्येऽवरप्रसवः ||23||

23. If one proves a failure in infusing the state of self in the Universe, he ill-fatedly remains satisfied in his own internal nature.

मात्रास्वप्रत्ययसंधाने नष्टस्य पुनरूत्थानम् ||24||

24. When a Yogi, after developing awareness of God Consciousness, Transcends the state of Turiya, he enters into Transcendental God Consciousness.

शिवतुल्यो जायते ||25||

25. Such a Yogi becomes one with Shiva.

शरीरवृत्तिर्व्रतम ||26||

26. For him the austerity is nothing else than the normal routine of physical life.

कथा जपः ||27||

27. And for such a Yogi the daily routine talk becomes the recitation of real Mantra.

दानमात्मज्ञानम् ।।28।।

28. Such a Yogi gives as alms to humanity his own knowledge of the self.

योऽविपस्थो ज्ञाहेतुश्च ।।29।।

29. The Yogi, who commands the entire wheel of cognitive and active organs, is the only means of attaining Knowledge of Transcendental God Consciousness.

स्वशक्तिप्रचयोऽस्य विश्वम् ।।30।।

30. For him the Whole Univese is the totality of his own energies.

स्थितिलयौ ।।31।।

31. Living in this world of ignorance or remaining in the transcendental God Consciousness is the totality of one's own energies of Consciousness.

तत्प्रवृत्तावप्यनिरासः संवेत्तृभावात् ।।32।।

32. Such a Yogi, though apparently engrossed in the daily routine of life, is in no way separated from God consciousness.

सुखदुःखयोर्बहिर्मननम् ।।33।।

33. Because such a Yogi perceives the states of pain and pleasure only superficially, they, in no case, affect his state of Supreme-Being - Consciousness.

तद्विमुक्तस्तु क वली ।।34।।

34. Hence he is liberated from the states of pain and pleasure and is uniquely established in his own nature.

मोहप्रतिसंहतस्तु कर्मात्मा ।।35।।

35. On the contrary, the one who feels the absence of God Consciousness in the states of pain and pleasure, is an individual soul and a victim of recurring births and deaths.

भेदतिरस्कारे सर्गान्तरकर्मत्वम् ।।36।।

36. The one who stands aloof from differentiatedness becomes the creator and destroyer of the entire Universe.

करणशक्तिः स्वतोऽनुभवात् ।।37।।

37. The energy of creating and destroying the whole universe comes within the experience of such a Yogi just as an ordinary soul possesses the power to create and destroy during his dreaming state.

त्रिपदाद्यनुप्राणनम् ।।38।।

38. The state of Turiya God Consciousness, that comes into experience in the beginning and at the end of the other three states (waking, dreaming, & deep sleep), should be infused and transmitted into these three states by firmly establishing one's own awareness during these intervals, viz,. beginning and end thereof

चित्तस्थिवच्छरीरकरणबाह्येषु ।।39।।

39. And by developing such a process, a Yogi must transmit the God Consciousness not only into the three states of individuality but into the entire Universe.

अभिलाषाद्बहिर्गतिः संवाह्यस्य ।।40।।

40. By the slight appearance of individual desire, one is carrid far away from the state of God Consciousness.

तदारूढप्रमितेस्तत्क्ष–
याज्जीवसंक्षयः ।।41।।

41. By firmly establishing one's own self in the state of Turiya, all desires disappear and individuality is lost into Universality.

भूतकञ्चुकी तदा विमुक्तो भूयः
परिसमः परः ।।42।।

42. Such a Yogi is Liberated in life and as his body still exists, he is called Boota-Kanchuki, i.e., having his physical body as a mere covering just like an ordinary blanket. Hence he is Supreme and one with the Universal Self.

नैसर्गिकः प्राणसंबन्धः ।।43।।

43. After remaining in this state of Universal transcendental God Consciousness, the functions of inhalation and exhalation automatically take place with the object that this whole Universe of action and Cognition is united in God Consciousness.

नासिकान्तर्मध्यसंयमात्किमत्र
सव्यापसव्यसौषुम्नेषु ।।44।।

44. When one contemplates on the center of Universal Consciousness, what else remains there to be sought in the practice of prana, apana and Sushumna?

भूयः स्यात्प्रतिमीलनम् ।।45।।

45. When a Shiva-Yogi is completely established in God Consciousness, he experiences this state spontaneously within and without or both.

ANNEXURE-III

।। भैरवस्तवः ।।

ॐ व्याप्तचराऽचर भाव विशेषं, चिन्मयमेकमऽनन्तमनादिम् ।
भैरवनाथमऽनाथ शरण्यं, त्वन्मयचित्त तया हृदि वन्दे ।।1।।

त्वन्मयमेतदऽशे षमिदानीं, भाति मम त्वदऽनुग्रहशक्तया ।
त्वं च महेश ! सदैव ममाऽत्मा, स्वाऽऽत्ममयं मम तेन समस्तम्।।2।।

स्वात्मऽनि विश्वगते त्वयि नाथे, तेन न संसृतिभीतेः कथाऽस्ति ।
स्त्स्वपि दुर्धरदुःखविमोह, त्रासविधायिषु कर्मगणेषु ।।3।।

अन्तक ! मां प्रति मा दृशमेनां, क्रोधकरालतमां विदधीहि ।
शंकर सेवनचिन्तनधीरो, भीषण भैरवशक्तिमयोऽस्मि ।।4।।

इत्थमुपोढ भवन्मय संविद्दी धितिदारितभू रितभिस्त्रः ।
मृत्युयमान्तककर्मपिशाचै, र्नाथ ! नमोऽस्तु न जातु बिभेमि ।।5।।

प्रोदित सत्यविबोधमरीचि; प्रेक्षित विश्व, पदार्थसतत्त्वः ।
भावपरामृतनिर्भरपूर्णे, त्वय्यऽहमाऽऽत्मनि निर्वृतिमेमि ।।6।।

मानस गोचरमेति यदैव, क्लेशदशाऽतनुताप विधात्री ।
नाथ ! तदैव मम त्वदऽभेद स्तोत्रपराऽमृतवृष्टिरूदेति ।।7।।

शंकर ! स्त्यमिदं व्रतदान, स्नानतषों, भवतोपविनाशि ।
तावकशास्त्रपराऽमृतचिन्ता सिन्धति चेतसि निर्वृतिधाराः ।।8।।

नृत्यति गायति हृष्यति गाढं, संविदियं मम भैरवनाथ ।
त्वां प्रियमाऽप्य सुदर्शनमेकं, दुर्दभमऽन्यजनैः सम यज्ञम् ।।9।।

वसुरस पौषे कृष्णदशम्या, मऽभिनवगुप्तः स्तवमिदमकरोत् ।
येन विभुर्भवमरूसन्तापं शमयति झटिति जनस्य दयालुः ।।10।।

इति अभिनवगुप्ताऽऽचार्यकृता शिवस्तुतिः

Bhairavstatvah

1. Being eternal all pervading one Universal Consciousness, I bow down to Him who is seated in my heart of hearts and is one with Him who is the prime cause of all animate and in-animate existence. I take refuge in Him who is the lord of creation, preservation and dissolution.

2. Oh Lord! with the grace of your holding the entire universe, I feel your *Universal Consciousness* in all physical phenomena (water, air, fire, earth, etc) and thus this visible world is my own Self-Consciousness.

   Oh Supreme! Lord you are my eternal Self and the same Self is the pervading Self of all. The question of duality and diversity is over.

3. In spite of the store of good and bad actions leading to frightful pain and destruction there is not the least disappointment in the transient objects and actions of this universe, when there is a towering presence of *one pervading Universal Self,* who is without a second, destroyer of all actions and giver of liberation and union with one Universal Self whose grace is upon me.

4. *Oh Lord!* of destruction i. e; (time) do not cast frightful and heart breaking glances upon me. I have conquered the Lord of Death i.e; (*element of time and space*) and have attained union with ***Absolute*** *Consciousness.* The Lord of Death cannot limit my unlimited Self, since *I am myself* the towering presence of the universes which frightens them. I am all in all and have attained all powerful identity.

5. Oh Lord! by receiving the gift of devotion and shining knowledge which resulted in dispelling the darkness and *ignorance of Self-Consciousness* I do not fear physical dissolution and changes of death thereby, as it is the action of senses and their results thereon, I *bow to that Universal Consciousness which is*

above all these i. e; (fear of death, time or space, and dissolution).

6. The self exposition which guides me to the truth and *Self Consciousness*, declares *Oneness* in the universal phenomena which is a science of equanimity and bliss. On awakening the individual Self I merge with that eternal and complete Reality which has manifested in all forms moving and immoving. On the union of my individual consciousness to the level of the Universal one, I attain abode of peace and rest ending duality.

7. Physical, mental and elemental pains are threefold pains which abound herein the physical body. Oh Lord ! of the Universe you enlighten me with the *universal unity* when these senses prevail over me, by your divine grace.

8. No doubt, Oh Shankar! The Lord of peace and mercy by observing performances of sacrifices, charities, austerities, internal and external purity (by sacred water and place), renunciation and devotion, truly they annihilate and wash away three impurities embodied in the laws of Karma. But by meditation and intoxicating devotion of your sacred knowledge, the eternal and pure rays of peace and rest flow from *Self Consciousness* on all sides and give *eternal nectar.*

9. *Oh Lord !* by your all powerful spiritual revelations combined with strong impulse of subtle vibrations of love and devotion have favoured my union with Thee. This is difficult for unfortunate people to attain. You are the incomparable repository of all beauty in the universe and all powerful in perfection, I sing this song out of the extreme *enjoyment of it.*

10. In the year 968 AD on the tenth day of dark fortnight of poh *Abhinav Gupta* made this prayer which will mitigate sorrows and acute sufferings of devotees in a short span of time by that all merciful power, which *pervades the universe* and will attain eternal peace and rest.

ANNEXURE-IV

ॐ

पराप्रावेशिका

BY PANDIT PREM NATH NEHRU

Shri Ram Shaiva Ashram Fatehkadal, (Srinagar.)

महामाहेश्वर श्री क्षेमराज जी की कृति 'पराप्रावेशिका' का सरल हिन्दी में अनुवाद त्रिकदर्शन के प्रेमियों को भेंट किया जाता है। 'पराप्रावेशिका' जैसा कि इस के नाम से ही स्पष्ट है, जीव और उसकी चैतन्य शक्ति–परा का ऐक्य कराने का उद्देश्य रखती है और काश्मीर के सर्वोत्कृष्ट शैव मत की मानो कुंजी है और श्री क्षेमराज जी ने इसे इस मत का सारभूत बना कर सागर को गागर में बन्द किया है !

अनुवादक ने सर्वसाधारण जन की अपेक्षा से इस बात का प्रयत्न किया है कि जिस उद्देश्य से ग्रंथकार ने यह कृति लिखी है वह उद्देश्य इस बीसवीं शताब्दी के जनों को भी सिद्ध हो जाय।

यह मत (जो कि वैधर्मियों के हाथों लुप्त हो चुका था) काश्मीर मंण्डल की उच्च सम्यता और संस्कृति का द्योतक है। श्री वसुगुप्ताचार्य, श्री सोमानन्द–पाद, श्री उत्पलदेव, श्री अभिनवगुप्त जी, श्री क्षेमराज इत्यादि लेखकों और ग्रंथकारों ने अनेकों ग्रंथ लिख कर इस पर चार चाँद लगा दिये हैं। परन्तु वैधर्मियों के हाथों इस साहित्य का बहुत सा हिस्सा नष्ट हो गया। परन्तु गुप्त रूप में सिद्धान्त गुरू परम्परा से आगे चलता गया और इसे श्री स्वामी राम जी महाराज ने जिन का जन्म दिवस (पौष कृष्ण पक्ष द्वादशी (1910) विक्रमाब्द) निर्वाण माध कृष्ण पक्ष शिव चतुर्दशी (1971) (विक्रमाब्द) में हुआ है और जिन्हें इस युग का अवतार मानना चाहिए, इसे बीसवीं शताब्दी में पुनर्जीवित कर दिया। उनके पुण्यनाम की स्मृति में श्री राम शैवाश्रम श्रीनगर में स्थापित है और इस दर्शन के अनुयायियों की संख्या को बढाता जा रहा है ।

इसी सिद्धपीठ के एक जगमगाते हुए तारे श्री स्वामी गोबिन्द कौल जी के चरणों में रहकर अनुवादक ने इस मत का सिद्धान्त किसी अंश से जैसा प्राप्त किया है उसी के अनुसार इस पुस्तिका को बनाने का उद्योग किया है।

पाठकगण स्वयं ही समझ सकते हैं कि इसके बनाने में लेखक को कितनी सफलता प्राप्त हुई है ।।

ॐ नमः शिवाय निखिल तत्त्वास्मने

अथ

पराप्रावेशिका

श्रीमन्महामाहेश्वाराचार्यवर्यक्षेमराजविरचिता ।।

विश्वात्मिकां तदुत्तीर्णं हृदयं परमेशितुः ।
परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः ।।

भाषा अर्थ—(हम भक्तजन जिज्ञासु) संवित् भगवती (परम शिव की सर्वोत्कृष्ट शक्ति जो सब वेध पदार्थों को एक समान जानती है) को जो जगत् रूप होने पर भी जगत् से उत्तीर्ण (भिन्न) है परम शिव का हृदय (सार) है अर्थात् परमशिव से अभिन्न है, और जो परा, पश्यन्ती, मध्यमा, वैखरी वाणियों के द्वारा क्रमशः संकोच ग्रहण करके जगत् रूप में विकसित होकर प्रकट होती है, नमस्कार करते है, अर्थात् उस के साथ एकता प्राप्त करने की प्रार्थना करते हैं।।

इह खलु परमेश्वरः प्रकाशात्मा, प्रकाशश्च विमर्श —स्वभावः, विमर्शो नाम विश्वाकारेण विश्वप्रकाशेन, विश्वसंहरणेन च अकृत्रिमाहम् इति विस्फुरणम् । यदि निर्विमर्शः स्यात् अनीश्वरो जडश्च प्रसज्येत । एष एव च विमर्शः—चित्, चैतन्यं स्वरसोदिता—

भाषा अर्थ

इस शैव (त्रिक) मतानुसार परमेश्वर प्रकाश रूप है (जो कुछ भी प्रमाता अपने अन्तः करणों अथवा बहिष्करणों के ज्ञान से जानता है, सभी प्रमाता से अभिन्न शिव रूप ही है), प्रकाश का स्वभाव या सत्ता विमर्श है (प्रमाता इस सभी विश्व को अपनी विमर्श शक्ति से अभिन्न जानता है), विमर्श से आशय यह है कि प्रमाता अपनी तात्विक (शरीर प्राण इत्यादि से परे) अहन्ता (मैं हूँ) को जगत् की सृष्टि, स्थिति, संहार करने से स्फार में (जगत् रूप में) प्रकट करता है । यदि शिव विमर्श हीन होता, तो उसे अनीश्वर या जीवरूप या जडरूप कहा

परावाक, स्वातंत्र्यं, परमात्मनो मुख्यमैश्वर्यं, कर्तृत्वं, स्फुरत्ता, सारो, हृदयं, स्पन्दः, इत्यादि शब्दैरागमे षूद्घोष्यते, अत एव अकृतमाहमिति सतत्तवः स्वयं प्रकाशरूपः परमेश्वरः पारमेश्वर्या शक्तया शिवादि–धरणयन्त जगदात्मना स्फुरति प्रकाशते च । एतदेव अस्य जगतः कर्तृत्वमजडत्वं च, जगतः कार्यत्बमपि एतदधीनप्रकाशत्वमेव, एवं भूतं जगत् प्रकाशरूपात् कर्तुर्महेश्वरादभिन्नमेव, भिन्नवेद्यप्रकाशत्वेऽ प्रकाशमानत्वेन प्रकाशनायोगात न किंचित स्यात्,

जाता । इसी विमर्श शक्ति के भिन्न 2 नाम–चित् शक्ति, चेतनता (Consciousness), अपने ही रस से (स्वातंत्र्य से) उत्पन्न हुई परावाणी, स्वतंत्रता, परमशिव का सर्वप्रधान ऐश्वर्य, सर्वकर्ताभाव, स्फुरण या जगत् रूप से सृष्टि आदि करने की शक्ति, जगत् का सार या प्राण, हृदय, स्पन्दन, शक्तिः, इत्यादि भिन्न 2 आगमों या तन्त्रशास्त्रों में बताये गये हैं । इस कारण परमेश्वर जो तात्त्विक, अहं (शरीरादि वेद्यों से परे स्वरूप पर अहंता रखता है) रूप है (अपने से अभिन्न पारमेश्वरी चित् शक्ति द्वारा), और स्वप्रकाश है, अर्थात् जिसे सिद्ध करने के लिये किसी प्रमाण इत्यादि बाह्य प्रकाश की आवश्यकता नहीं, अपने से अभिन्न पारमेश्वरी चित् या संवित् शक्ति द्वारा जगत् रूप में स्फुरित होता है और प्रकट होता है, इस परमेश्वर (आत्मा) का जगत् का स्रष्टा भाव या चेतनता यही है, जगत् का कार्यभाव (परमात्मा इस का कर्ता और जगत उसका कार्य है) भी इसी चेतन आत्मा के चित्प्रकाश के अधीन है । इस प्रकार बना हुआ जगत् भी प्रकाश रूप होने के कारण अपने कर्त्ता महेश्वर से (चित् प्रमाता) जो प्रकाश रूप ही है सर्वथा अभिन्न या तद्रूप है । यदि यह जगत् प्रकाश

अनेन च जगता् अस्य भगवतः

प्रकाशात्मकं रूपं न कदाचित्

तिरोधीयते, एतत्प्रकाशनेन

प्रतिष्ठांलब्धवा प्रकाशमानमिदं

जगत् आत्मनः प्राणभूतं

कथंनिरोद्धुं शक्नुयात्, कथं च

तन्निरूव्य स्वयमवतिष्ठते,

अतश्चास्य वस्तुनः साधकमिदं

बाधकमिदं प्रमाणमित्यनु–

संधानात्मक साधक

बाधकमप्रातृरूपतया चास्य सद्भावः,

तत्सद्भावे किं प्रमाणम् ? –इति

वस्तुखद्भावमनुमन्यतां, तादृक् स्वभावे

किं प्रमाणाम? इति प्रष्ट्रूपतया च

पूर्वसिद्धस्यस महेश्वरस्य

रूप शिव या चेतन आत्मा से भिन्न होता तो अप्रकाश होने के कारण इसका प्रकाश से योग न होता और जगत् प्रकट ही न होता । यह जगत् इस भगवान् (अपने कर्ता चित्तात्मा) के स्वरूप को जो प्रकाश रूप है कभी नहीं छिपाता । इसी चित्प्रकाश से ही अपनी प्रतिष्ठा (सत्ता) पाकर यह प्रकट बना हुआ जगत् अपने प्राण बने हुए इस चित्प्रकाश को कैसे बाधा कर सकता है तथा इसे बाधित करके (अनंगीकार करके) स्वयं अपनी सत्ता को कैसे स्थापित रख सकता है (नहीं रख सकता) । अतः इस सार रूप वस्तु (आत्मा) के सिद्ध अथवा बाधित (असिद्ध) करने वाले प्रमाण को अनुसंधान रूप साधक तथा बाधक प्रमाता के रूप भाव से इस (आत्मा) का होना सिद्ध ही है । उस आत्मा कि सिद्धि के लिए क्या प्रमाण है ? इस प्रकार इस वस्तु की सत्ता का अनुमान करने वाले (प्रमाता) रूप से, तथा उस आत्मा, के स्वभाव के लिए क्या प्रमाण है ? ऐसे प्रश्नकर्ता के रूप से भी जो महेश्वर (आत्मा) प्रमाण से पहिले ही सिद्ध है, उसकी स्वप्रकाशता सभी प्रमाताओं को अपने ही अनुभव से सिद्ध है सभी अपनी सत्ता–को किसी भी प्रमाण के बिना ही जानते हैं । इस से अतिरिक्त प्रमाण भी प्रमाता (आत्मा) के बलबोते

स्वयंपकाशत्वं

सर्वस्यस्वसंवेदनसिद्धम् ।

किंचप्रमाणमपि यमाश्रित्य प्रमाणं

भवति तस्य प्रमाणस्य तदधीन

शरीरप्राण नील सुरवादिवेद्यं

चातिशय्य सदा भासमानस्य

वेदकैकरूपस्य सर्वप्रमितिभाजः

सिद्धौ अभिनवार्थप्रकाशस्य

प्रमाणवराकस्य कश्वोपयोगः। एवं च

शब्दराशिमयपूर्णाहन्तापरामर्शसारत्वात्

परम शिव एव षट्त्रिंशत्तत्वात्मकः

प्रपञ्चः । षटित्रंशत्तत्वानि च, 1

शिव 2 शक्ति 3 सदाशिव 4 ईश्वर

5 शुद्धविद्या 6 माया 7 कला 8

विद्या 9 राग 10 काल 11 नियति

ही प्रमाण बनता है, और अपने अधीन जड पदार्थ शरीर–प्राण–नील पीतादिक वस्तु या सुख दुखादि भावों को सिद्ध कर सकता है अतः इन से उतीर्ण सदा प्रकट और प्रमाण (अपने) को जानने वाले वेत्ता रूप, सब ज्ञानों के ज्ञाता को सिद्ध करने के लिये प्रमाण जो प्रमाता के अधीन है और नई 2 पदार्थों को (प्रमाता की सिद्ध की हुई) प्रकट करता है आत्मा को सिद्ध करने के लिये असमर्थ और तुच्छ है। इस लिये परमशिव रूप आत्मा ही जो समस्त शब्द समूहमय और अहंभाव से पूर्ण है 36 तत्त्व रूप जगत् के रूप से प्रकट होता है । छत्तीस तत्त्व यह हैं :–

1 शिव 2 शक्ति 3 सदाशिव 4 ईश्वर 5 शुद्ध विद्या 6 माया 7 कला 8 विद्या 9 राग 10 काल 11 नियति 12 पुरूष 13 प्रकृति 14 बुद्धि 15 अहंकार 16 मन 17 श्रोत्र 18 त्वक् 19 चक्षु 20 जिह्वा 21 घ्राण 22 वाक् 23 पाणि 24 पाद 25 पायु 26 उपस्थ 27 शब्द 28 स्पर्श 29 रूप 30 रस 31 गन्ध 32 आकाश 33 वायु 34 बहिन 35 सलिल 36 भूमयः, इत्येतानि।

अब इनके लक्षण बताये जाते हैं :–

इन तत्त्वों में इच्छा ज्ञान–क्रिया शक्ति रूप केवल आनन्द ही परपूर्ण स्वभाव रखने वाला परम शिव ही 'शिवतत्त्व'

12 पुरूष 13 प्रकृति 14 बुद्धि

15 अहंकार 16 मन 17 श्रोत्र 18

त्वक् 19 चक्षुः 20 जिहवा् 21

घ्राण 22 वाक् 23 पाणि 24 पाद

25 पायु 26 उपस्थ 27 शब्द 28

स्पर्श 29 रूप 30 रस 31 गन्ध

32 आकाश 33 वायु 34 वह्नि 35

सलिल 36 भूमयः इत्येतानि ।

अथैषां लक्षणानि। तत्र शिवतत्त्वं

नाम इच्छाज्ञानक्रियात्मककेवल

पूर्णानन्द स्वभावरूपः परमशिव एवं

। अस्य जगत्स्त्रष्टुमिच्छां

परिगृहीतवतः परमेश्वरस्य प्रथम

स्पन्द एव इच्छा शक्तितत्त्वम्

अप्रतिहतेच्छत्वात्, सदेवाँक

कहलाता है जब यह शिव जगत को उत्पन्न करने की इच्छा ग्रहण करता है तो इसकी इच्छा रूप पहली तरंग ही (इच्छा) 'शक्ति' तत्त्व है । क्योंकि इसकी इच्छा स्वतन्त्र है, और इसका प्रतिबन्धक कोई नहीं है । जब यह जगत् जो सत् रूप तो है ही, पर शिव (आत्मा) की अहन्ता (स्वस्वरूप का विमर्श) से अप्रकट होने के कारण केवल अंकुर रूप में रहता है तो इसे 'सदाशिव' तत्त्व कहते हैं । जिस अवस्था में यह जगत् अंकुर रूप से (कोंपल) प्रकट होकर शिव की अहन्ता में ढका रहता है अर्थात् जगत् भी प्रकट रूप में इन्द्रियों का विषय बनता है परन्तु आत्मा इस जगत् को जानते हुए भी अपनी सत्ता को न भूले तो इस अवस्था को 'ईश्वर' तत्त्व कहते हैं । अहन्ता (आत्मा) और इन्दता (जगत्) को समानता से आत्मरूप जानने का नाम शुद्धविद्या है । भिन्न 2 पदार्थों (विषयों) को जो वस्तुतः आत्मा रूप ही हैं, को भेदमय जानना 'माया' तत्त्व है । जब परमेश्वर (आत्मा) माया शक्ति के बल से (जो परमेश्वर की अपनी शक्ति है), अपने वास्तविक चित्स्वरूप को ढांप कर संकोच ग्रहण करता है तो जीव रूप से 'पुरूष' तत्त्व में प्रकट होता है । यही शिव अपने स्वातंत्र्य से ही संकोच ग्रहण करने के कारण माया तत्त्व से मोह

रायमाणमिदं

जगत्स्वात्मनाहन्तयाच्छाद्य स्थितं

रूपं सदाशिवतत्त्वम्, अँकरितं

जगद–हन्तयावृत्य

स्थितमीश्वरतत्त्वम् ।

अहन्तेदन्तयोरैक्यप्रतिपत्तिः

शुद्धविद्या, स्वस्वरूपेषु भावेषु

भेदप्रथा माया, यदातु परमेश्वरः

पारमेश्वर्या माया शत्तया स्वरूपं

गूहयित्वा संकुचितग्राहकतामश्नुते

तदा प्ररूपसंज्ञः, अयमेव

मायामोहितः कर्मबन्धनः संसारी,

परमेश्वरादभिन्नोऽपि अस्य मोहः

परमेश्वरस्य न भवेत् –

इन्द्रजालमिव ऐन्द्रजालिकस्य

में फंस कर (वेद्य पदार्थों में अनुरक्त होने के कारण) कर्मों से पाशित संसारी अवस्था का जीव (पशु) बनता है । यद्यपि यह जीव भी परमेश्वर से अभिन्न शिव रूप ही है तथापि वह शिव मोह से आविष्ट नहीं । जिस प्रकार कोई मदारी अथवा नट अपनी इच्छा से ही देखने वालों को धोके में डालकर स्वयं सर्वथा धोके से मुक्त रहकर अपने स्वरूप से सचेत रहता है । जब ज्ञानप्राप्ति से अथवा मोह के हट जाने से अपने ऐश्वर्य अथवा सर्वशक्तिमत्ता से परिचित हो जाय तो यही परतंत्र जीव चिंदूप परमशिव ही होकर बन्धनों से मुक्त हो जाता है । इस शिव की पांच मुख्य शक्तियाँ सर्वकर्ताभाव, सर्वज्ञता, पूर्णाता नित्यता और व्यापकता यद्यपि असंकुचित ही हैं, तथापि जीव दशा में संकोच ग्रहण करने के कारण 'कला' 'विद्या' 'राग' 'काल' 'नियति' रूप से प्रकट होती हैं । इन पांच में से –'कला' तत्त्व सर्वकर्ता भाव के संकोच से क्रिया शक्ति के संकोच रूप थोड़ा सा करने की शक्ति का कारण है । 'विद्या' तत्त्व ज्ञान–शक्ति के संकोच रूप थोड़ा सा जानने की शक्ति का कारण है, 'राग' तत्त्व विषयों में आसक्ति का कारण है । काल तत्त्व प्रकट अथवा अप्रकट (इंन्द्रियों के गोचर या मन के गोचर) विषयों

स्वेच्छया संपादितभ्रान्तेः,

विद्याभिज्ञापितै श्वर्यस्तु चिद्धनो

मुक्तः परमशिव एव । अस्य

सर्वकर्तृत्वं सर्वज्ञत्वं पूर्णत्वं नित्यत्वं

व्यापकत्वं च, शक्तयोऽसंकुचिता

अपि संकोचग्रहणेन कला– विद्या–

राग–काल–नियति रूपतया भवन्ति ।

अत्र कला नाम अस्य पुरूषस्य

किंचित्कतृर्ताहेतुः, विद्या

किंचिज्ज्ञत्वकारणम्, रागो

विषयेष्वभिष्वङ्गः कालो हि भावानां

भासनाभासनात्मकानां

क्रमोऽवच्छेदको भूतादिः नियतिः

ममेदं कर्तव्यं नेदं कर्तव्यम् इति

नियमनहेतुः, एतत् पञ्चकम् अस्य

का क्रम और उनमें भूत, वर्तमान्, भविष्यत् काल के रूप से छेद और भेद उत्पन्न करता है । 'मुझे ऐसा करना चाहिये या ऐसा न करना चाहिये' इस प्रकार जीव को नियमित या अस्वतंत्र बनाने का कारण 'नियति' तत्त्व है । यह पांच तत्त्व (कला–निंयति) जीव अपना चित् स्वरूप छिपाने के कारण कञ्चुक कहलाते हैं । 'प्रकृति' से नीचे 'पृथिवी' तक सभी (24) तत्त्वों का मूलकारण 'प्रकृति' तत्त्व है । इस 'प्रकृति' तत्त्व में सत्त्वगुण रजोगुण और तमोगुण तीनों समान भाव से और विभाग रहित रहते हैं । वस्तुओं का निश्चय कराने वाली और अपने आप में विकल्पों को प्रतिबिंब (परछाई) रूप से (जैसे शीशा किसी वस्तु का प्रतिबिंब धारण करे) धारण करने वाली 'बुद्धि' है । 'यह वस्तु मेरी है यह मेरी नही है' इस प्रकार का अभिमान सिद्ध करना ' अहंकार' तत्त्व का काम है । 'मन' संकल्प विकल्प करने का (सोचनेका) साधन है। यह तीन तत्त्व (बुद्धि–अहंकार – मन) अंतःकरण कहलाते है।'
शब्द, स्पर्श, रूप, रस (स्वाद), गन्ध' (सुगंध अथवा दुर्गंध) पांच विषय हैं और इन्हें जानने (ग्रहण) करने के साधन क्रमशः कान त्वचा (छाल), आंख, जबान और नाक' है, इन पांच को ज्ञानेन्द्रिय कहते हैं । जीव बाह्य

स्वरूपावरकत्वात् कञ्चुकमिति

उच्यते, महदादि–पृथिव्यन्तानां तत्त्वानां

मूलकारणं प्रकृतिः, एषा च

सत्त्व–रजस्तमसां साम्यावस्था

अविभक्तरूपा, निश्चयकारिणी विकल्प

प्रतिबिम्बधारिणी बुद्धिः, अहंकारो

नाम–ममेदं न ममेदमित्यभिमान

साधनम् । मनः संकल्पसाधनम्

एतत्त्रयमस्तः करणम् ।

शब्द–स्पर्श–रूप–रस–

गन्धात्मकानां विषयाणां क्रमेण

ग्रहणसाधनानि

श्रोत्र–त्वकचक्षुर्जिव्हा–घ्राणानि पंच

ज्ञानेंद्रियाणिवचनादान विहरण–

विसर्गानन्दात्मक्रिया साधनानि

पदार्थों का ज्ञान इन से प्राप्त करता है अर्थात् कान से शब्द सुनता है, अपने चमडे (छाल) से शीत, उष्ण, नरम सख्त स्पर्श जानता है, आंख से रूप देखता है, जबान से स्वाद चखता है, नाक से सूंघ कर गन्ध का ज्ञान प्राप्त करता है । बोलना पकडना, फिरना (घूमना) मलत्याग करना, और भोग आनन्द उठाना इन पांच क्रियाओं के साधन क्रम से वाणी, हाथ, पाओं, गुह्यस्थान और लिंगस्थान पांच कर्मेन्द्रिय हैं । शब्द– स्पर्श– रूप– रस–गन्ध समान आकार (स्वरूप) से पांच तन्मात्र कहलाते हैं । 'आकाश' खाली स्थान (Space) देने वाला है, 'वायु' जीवन देता है 'अग्नि' का काम जलाना और पकाना है, 'जल' आप्यायन (सोंचना) देता है, और द्रव (Liquid) रूप है, 'पृथिवी' सबको अपने ऊपर धारण करती (उठाती) है यह पांच महाभूत हैं ।

"जिस प्रकार वट (बड़) वृक्ष के छोटे से बीज के अन्दर उसकी शक्ति के रूप से वह सारा बडे से बडा वट वृक्ष पहिले ही मूल, तना, शाखा, पत्र, रंग इत्यादि अंगों समेत मौजूद ही हैं ठीक इसी प्रकार जीव के चैतन्यरूप हृदय (संवित्) में यह सारा जड, और चेतन जगत् (36 तत्त्व का बना हुआ) सदा मौजूद रहता है"

इस प्रकार 'परात्रिंशिका' शास्त्र में

परिपाटया वाक् पाणि–पाद–

पायूपस्थानि पञ्च्च कर्मेनिद्रयाणि ।

शब्द स्पर्शरूप–रस–गन्धाः

सामान्याकाराः पञ्च्चतन्मात्राणि ।

आकाशमवकाशप्रदम्, वायुः

संजीवनम्, आग्निर्दाहकः पाचकश्च,

सलिलमाप्यायकं द्रवरूपं च,

भूमिर्धारिका,

'यथा न्यग्रोधबीजस्थः

शक्तिरूपो महाद्रुमः ।

तथा हृदयबीजस्थं

विश्वमेतच्चराचरम् ।।'

इत्याम्नाय नीत्या पराभट्टारिकारूपे

हृदयबीजेऽन्तर्भूतमेतज्जगत ।

कथं?–यथा घटशरावादीनां

मृद्विकाराणां पारमार्थिकं रूपं मृदेव,

यथा वा जलादिद्रव जातीनां

विचार्यमाणं व्यवस्थितं रूपं जलादि

निर्णय की हुई नीति के अनुसार 'परा' नाम वाली कल्याण कारिणी संवित् शक्ति में जो सब का हृदय (सार) है यह सारा विश्व ठहरा हुआ है अथवा संवित् रूपी बीज में विष्व रूपी वृक्ष स्थित है ही । यह कैसे? –जिस प्रकार घड़े इत्यादि बर्तन जो केवल मिट्टी के बने हों उनका असली स्वरूप मिट्टी ही है क्योंकि मिट्टी के भिन्न 2 आकारों और विकारों से ही बनते हैं, या (दूसरा दृष्टान्त) जिस तरह जल इत्यादि (बर्फ, ओले आदि) से बने हुए जल जाति के पदार्थों का स्वरूप यथार्थरूप से यदि विचारा जाय तो समान्यतः (सबमें एक सा) जल ही है, ठीक इसी प्रकार पृथिवी से माया तक (31) इकतीस तत्त्वों का स्वरूप यदि यथार्थ बुद्धि से विचारा जाय तो 'सत्' ही है अर्थात् यह सारा दृष्य जगत् दृष्टा रूप प्रमाता के चैतन्य में स्थित होने के कारण सदा सत् रूप से ठहरा हुआ है । इस पद 'सत्' में जो 'त्' अंश है वह 'अस' ध ातु में प्रत्यय (Suffix) रूप है और धातु के अर्थ को प्रकट करता है, इसे छोड कर धातु (अस् to be) के प्राकृतिक मूल रूप (अकार के लोप से) सकार ही शेष रह जाता है अतः इकतीस तत्त्व इस सकार (स) में मौजूद हैं । इस से ऊपर (माया से) शुद्धविद्या–ईश्वर–सदाशिव तीन तत्त्व

सामान्यमेव भवति, तथा पृथिव्यादि–

मायान्तानां तत्त्वानां सतत्त्वं

मीमस्यिमानं सदित्येव भवेत्,

अस्यापि पदस्य निरूप्यमाणं

घात्वर्थव्यञजकं प्रत्ययांशं विसृज्य

प्रकृतिमात्ररूपः सकार एवावशिष्यते,

तदन्तर्गतमेकत्रिंशत्तत्वम् ततः परं

शुद्धविद्येश्वर–सदाशिवतत्त्वानि

ज्ञान–क्रियासाराणि शक्तिविशेषत्वात्

औकारेऽभ्युपगमरूपेऽनुत्तर

शक्तिमयेऽन्तर्भूतानि । अतः

परमूर्ध्वाधः सृष्टिरूपो विसर्जनीयः,

एवं भूतस्य हृदयबीजस्य

महा्मन्त्रात्मको विश्वमयो

विश्वोत्तीर्णः परमशिव

एवोदयविश्रान्ति स्थान

त्वान्निजस्वभावः । ईदृशं हृदयबीजं

जिन का सार ज्ञान शक्ति और क्रिया शक्ति है इन विशेष शक्तियों के कारण औकार में (औअक्षर) जिस का अर्थ अंगीकार करना (अपनी तथा अपनी संवित् में जगत् की सत्ता) है और जो अनुत्तर शक्तिमय (शिव की सर्व श्रेष्ट चित् शक्ति) है अन्तर्भूत (अन्दर ठहरे हुए) हैं । इस से भी (सदाशिव से) ऊपर ऊर्ध्व ऊपर (आत्मा) और अर्धः नीचे (जगत्) की सृष्टि रचाने रूप विसर्ग शक्ति है (विसर्ग का अर्थ छोडना अथवा उत्पन्न करना व्याकरण से विसर्ग) अर्थात् (:) इस प्रकार बने हुए (व्युंत्पन्न स्+औ+:=सौः) हृदयबीज का असली स्वभाव परमशिव ही है जो सब मन्त्रों से उत्कृष्ट (मनन से त्राण रक्षा करने वाला) है और विश्वरूप होने पर भी विश्व से उल्लंघा हुआ है क्योंकि सभी तत्त्व जिनसे विश्व बना हुआ है इस चिन्द्रूप परमशिव से ही उत्पन्न होते हैं और फिर इसी में विश्रान्ति पाते हैं (एकता प्राप्त कारते हैं)। ऐसे हृदयबीज को (सौः के स्वरूप) जो पुरूष परमार्थ रूप से अनुभव कर के जान ले और इस में समाविष्ट हो जाय (नित्य व्यवहार करता हुआ भी अपने चैतन्य स्वभाव को न भूले) तो जान लीजिये कि वही पुरूष सच्ची दीक्षा (तिल इत्यादि सामग्री बिना ही) प्राप्त कर चुका है ।

तत्त्वतो यो वेद समाविशति च स परमार्थतो दीक्षितः प्राणान् धारयन लौकिक वद्वर्तमानो जीवन्मुक्त एवं भवति, देह्पाते परमशिवभट्टारक एव भवति ।।

जब तक शरीर धारण किये हुए प्राणित है तब तक साधारण जीवों की तरह लोकव्यवहार करता हुआ भी जिवमुक्त है (क्योंकि वह अपने चित्स्वरूप में लीन है और बाह्य व्यापार का उसे लेप नहीं लगता) और शरीर के गिरने पर (मृत्यु के पश्चात्) परमकल्याण और आनन्दरूप परमशिव ही बन जाता है (उस स्वरूप में तन्मय होकर जगत् के बन्धनों से छूट जाता है)

ANNEXURE-V

SANGRAHSATOTRA

by

Utpal Acharya

Translated in English and Kashmiri

by

Baba Bhaiji Ji (Pt. B.N. Koul, Nazir)

संग्रहेण सुखदुःखलक्षणम्
मां प्रति स्थिमिदं श्रणु प्रभो ।
सौख्यमेव भवता समागमः
स्वामिना विरहेव दुःखिता ।।1।।

प्रभो O ! Lord श्रुणु Listen संग्रहेण In brief मां प्रति My emotions of pleasure and pain स्थिम Seated within इम that is भक्तः With you एवः Your presence in me समागम Union with thee सौख्यम Peace स्वामिना My lord विरह एव Separation and retreat from this दुखित is pain for me.

O Lord, please listen; I State brief!y the emotions of pleasure and pain seated within me. Your presence in me and union with thee is bliss and the retreat from this state is painful.

उत्पल स्वगत ओस वनान स्वातम दीवस
सोख ति् दोख रटित सुक्याह ओस प्यठ पानस
वनान ओसुस यि छोट पाठि वनित्य चि वोजतम
कमि रंगि रूपि यिम म्य बुथि यिवान छिम
चानि रूपि ठहरावय च्य निश म्य सोख छुम
दूरयर यि यथ विमर्श अदि म्य दुख छुम
उत्पल स्वगत ओस वनान स्वातम दोवस
सोखति् दोख रटित सुक्याह ओस प्यठ पानस ।।

At peace, I remain ever,
With the Being in me,
Content, with all mirth and glee
And then all else
Othewise is anguish immense for me.
So says uptal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

अन्तरप्यतितरामणीयसी
या त्वदप्रथनकालि कास्ति में ।
तामपीश परिमृज्य सर्वतः
स्वं स्वरूपममलं प्रकाशय ।।2।।

ईश O ; Lord त्वत् Your real form अप्रथन Which is still invisible कालिका With darkness थोड में To me अतितराम In full glorious measure. अणीयसी Though अंतर My inner vision अस्तु Is तामपि Almost clear now सर्वतः Completely परिमृज्य This cobweb be removed स्वं And show me your-self. अमल pure स्वरूपम Attractive form. प्रकाश्य Grant this grace

Oh Lord ! because of my own impurities of thoughts and darkness within, your real form remains hidden to me, Broom away, Oh Lord ! all the cobwebs of my soul and manifest thy grace in me to make me infinite like you.

परान आधि बासि रूपि बुनि युस म्य सक्षि मल
वुछनय दिवान म्य यूसनि नोनचि निर्मल
सुइ मल म्य गालि तन युथ वुछहत यि साफ त नोन
च्यथ प्रकाश रूपि चिई चोपारी शोलवुन
उत्पल स्वगत ओस वनान नं. ....

Very little is left now,
Of the physical in me,
as such I feel short of thee.
Limitations, therefore, surround me,
May these dissolve to reveal thee
Within me and without me.
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like to me !

तावके वपुषि विश्वनिर्भरे
चित्सुधारसमये निरत्यये ।
तिष्ठतः सततमर्चतः प्रभुम्
जीवितं मृतमथान्यदस्तु में ।।3।।

विश्व निर्भरे The entire universe चित्सुधारसमये Nectar of peace निरत्यये That Knows no end तावके In radiant form. वपुषि Form तिष्ठतः Is seated in me सततम Always प्रयुम् My lord. अर्चतः While I am worshipping. मे mine जीवित Whether living अथवा Or मृतम Dead अथः Or अन्यत् In any other state.

You are the universe and the entire universe is within you. How I wish to merge my soul in thy rediant form to taste the nectar of thy grace. In my devotion to you I am, oh Lord oblivious of my mortal self.

च्यथ रूपि आत्मदीवि युस स्वरूप यि चोन छुई
विश्व रूप सूई आसित ति नाशि रूस सुई छुई
आसिथ ब्वच्य मंज चेई सति म्य रूजितन
एक भावि सुरूपक कुनि विजि न च्यन
पूजायि यछ़ि चानि रूजितन यि हुई म्य तेह
आदि आसि कुनि जिन्द मुरदि या तमि योर तिकेहं
उत्पल स्वगत ओस वनान ....

Thou art the cause, stay and end,
Of all that appears before me.
Conciousness Pure, devoid of time,
I ever, remain absorbed in thee.
Yet I crave to be thee alone,
That abideth deep within me.
Then life, death and any thing else,
Is naught and meaningless to me.
So says Utpal in divine ecstasy,
May it help all waylaid
Me and others like of me !

ईश्वरोऽहमेव रूपवान
पण्डितोऽस्मि सुभगोऽस्मि कोऽपरः।
मत्समोऽस्ति जगतीति शोभते
मानिता त्वदनुरागिणः परम् ।।4।।

अहम् ईश्वर I am the grace of the graceful. रूपवान I am the beauty of the beautiful. पण्डितोऽस्मि I am the omniscient सुभगोऽस्मि I am the beloved of all जगति In the world सत्समः Comparable to me. अपरः कः Another अस्ति Who is there इति This realisation. त्वत Behoves. अनुरागिणः only you. परम Only. शोभिते who are blessed with your grace.

I am the grace of the graceful, I am the beauty of the beautiful, I am the beloved of all. There is none comparable to me in this world. This realisation in me is through your blessed grace. It behoves only you.

पंडित ब्व कुन छूस काँछिवुन त सुन्दर
शुभिदार ब्व शूभि कुनि छुस जगतस अंदर
मियि रोस दोयुम कुस युस वनि ब्व ईश्वर,
व्यथ विकासि रूपि मयि सुई पानि शक्तिशिवर
चोनुई भखित युस आसि यछि पारजान
अभिमान करून यि तस वोपज्यथ छु शूभान,
उत्पल स्वगत ओस वनान. ....

I am Almighty, Eternal Evergreen,
Consciousness Incarnate, Radiant Beauty,
The Universe and its embellishment total,
And in time, form and space no equal.
Such pride is mine and it becomes only those.
Thine blest who are, with thee in equipoise,
So say Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

देव देव भवदद्वयामृता
ख्याति संहरणलब्ध जन्मना ।।
तद्याथास्थित पदार्थ संविदा
मां कुरूब्वचरणर्चिनीचितम् ।।5।।

देव देव O ! Lord of lords भवत् Your उद्वयामृत Bliss of union अख्याति invisible संहरण To remove लब्धजन्मना Getting absorbed within तद्याथास्थित Absolute consciousness पदार्थ of the matter संविदा with knowledge मां Mine चरणार्चिन Worshipping your feet उचितम Make me capable of

Oh Lord ! may I realize in me that I behold no duality. Oh! Lord may I become worthy of thy worship to become beautifulest of beautiful and gracefulest of gracefurl.

ही देवन ति हिन्दि देवि भेदि व्रथ म्य गालिना
युथ अद्वैत अमृत व्यथि चवुवुन ब्व रोजहा
पनुनई प्रकाश ब्व नोन प्रथ तरफि वुछना
युथ ज्ञानि रूपि क्रीडा प्रथ साति करिहा
उत्पल स्वगत ओस वनान ....

O ! Lord of the Lords,
Remove the veil that hides from me.
The life - bestowing oneness with-thee.
Function consciously always. I may
As expression of thee,
In and around in me !
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

ध्यायते तदनु दृश्यते ततः
स्पृश्यते च परमेश्वरः स्वयम्
यत्र पूजनमहोत्सवः स मे
सर्वदास्तु भवतोऽनुभावतः ।।6।।

यत्र Where परमेश्वरा O' Lord ध्यायते In meditation दृश्यते Disclose स्पृश्यते To merge महोत्सवा Great festival में Me अस्तु be पूजन In prayer स्वयं Spontaneous तदनु Without that ततः च and with that सः that very पूजन of the prayer भवता yours सर्वदा Always

Oh Lord ! may I conjure up thy vision in my meditation effortlessly and merge myself with thee. Bless me, oh Lord ! With your worship and endless devotion. Grant me this ecstasy, my Lord!

कूनि वोपायि रोस्तुई च्यथ पनुन ब्व चेनिना
चीनिथ ब्व तीमय प्रथ दम्ह रोजना
पूजायि चानि हुन्द महिमा यि जि युथ ह्युह
मेलिवुन म्य रूजतन स्वत, स्यद्ध स्वलम सू ।।
उत्पल स्वगत ओस वनान ....

When I attune myself to the Inner in me,
Would that : Thy effulgence take hold of me.
And feel myself what lives through me.
This is Thy worship real,
And in this blessed state,
I always remain, without break, with - Thou in me !
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

यद्यथास्थितपदार्थदर्शनं
युष्मदर्चन महोत्सवश्च यः
युग्ममेतदितरेतराश्रयं
भक्तिशालिषु सदा विजृम्भ्यते ।।7।।

यत् That यथति् Of all things यथास्थित् In original form दर्शनम Knowledge यःच and that युष्मदर्चन of your prayer महोत्सवः Great festival एततः युग्म Both these इतरतेराश्रयम Interdependant भक्तित शलिषु Among top devotees सदा विजृम्भ्यते Always manifest

Oh Lord ! you are the absolute consciousness manifest in every visible & invisible object. Your ture worshippers absorb themselves in the union of this bliss.

पनिनि रूपि ज़गतस वुछनुई त जानुन
या भक्ति रूपि चोन स्वरूप लोल् सान यि ललिवुन
आश्रित यिम अख अकिस दोशवन छु सार कुनि
भक्ति छ पाज़ यिम जीनुई यि सर छु कुन ।।
उत्पल स्वगत ओस वनान ....

The awakening in me of my being the All -
The cause and effect and beyond that all,
Thy worship which is surrender unto Thee,
Complete, without reserve, of the vital in me.
These two though different approaches to Thee,
Are yet dependent one on the other,
So says Utpal in divine ecstasy,
May it help all way laid,
Me and others like of me !

तत्तदिन्द्रिय मुर्खन सन्ततं
युष्मददर्चन रसायनासवम्
सर्वभावचषकेषु पुरिते–
ष्वापिवन्नपि भवेयमुन्दः ।।8।।

परितेषु Full of सर्वभाव In all forms चषकेषु Goblets तत तत् In all these इन्दिय मुखेन Through the senses सततम Eternally युष्मद् Yours अर्चन Prayer रसायन Blissful nectar आसवम Wine of, आपिवन Drinking to the full उन्मदः Madly in love with भवेयम May I be

Oh Lord pray grant me the grace, that I always, through all senses, drink cup fulls of blissful nectar and get intoxicated in mad love for you.

चानि स्वरूपि्च मस्ती योसि प्रथ मंज
भारि भारि यि व्यधि रूपि जन खास्यन मंज
च्यवुवुन ब्व सुई प्रथ जायि शायि रोजिहा
प्रथ द्वारि किन अदि कुनि छिवुह हा ।।
उत्पल स्वगत ओस वनान ....

Would that I could drink to rapturous joy,
Through the mouths of my all senses
And perceptions all;
The wine of thy Grace, O Lord !
In brimful cups of all that's seen and thought
Intoxicated thus I would welcome befalling this me -
Divine madness in that ecstasy.
So says Uptal in divine ecstasy,
May, it help all waylaid,
Me and others like of me !

अन्यवेद्यमणु मात्रमस्ति न
स्वप्रकाशमखिलं विजृम्यते,
यत्र नाथ भवतः पुरेस्थिनिम्
तत्र मे कुरू सदा तवार्चितुः ।।9।।

हे नाथ O ! Lord पुरे In the realm of consciousness अन्य Nothing else वेद्यम Cannot understand अणुमात्रमऽपि Cannot have even an incling नास्ति Is not यत्र In the form अखिलम This cosmos स्वप्रकाश Self luminous विजृम्भृते Shining तत्र There पुरेस्थिर्तिम In the realm of bliss भवतः Yours तर्वार्चितु Your worshipper मे Me सदा Always कुरू Loudly grant

Oh ! Lord this cosmos is the expression of thy consciousness. In this realm of absolute consciousness Oh Lord ! grant me the bliss of worshipping thy luminous form.

अख रछ ति व्योन छुनि व्यध्रक क्येंह,
स्व प्रवास छुई व्यध सोरूई तमि रोस न क्यँह
स्ववत्मक व्यमर्श करिविनिस म्य ही ईश
तथ मंज द्रयर दिम बेयि समावेश ।।
उत्पल स्वगत ओस वनान ....

Experience what is, isn't in the least,
Separate from me, the Subjcet, meeting all these.
Objects are reflections, they come into being
Because of my consciousness that gives me the feel,
Would that I could myself be consciousness that,
I am on the path, pray ! lend me into that.
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

दासधाम्नि विनियोजितोऽव्यहं
स्वेच्छयैव परमेश्वर तया
दर्शनेन न किमस्मि पात्रिमः
पादसंवहन कर्मणपि वा ।।10।।

दासधम्नि In all humility विनियोजिता Inspired अपि Also दर्शने With your grace किम् What पात्रितः Worthy devotee न Not अस्मि am वा or पाद At your holy feet संवहन For devotion कर्मणपि Why donot you grant that grace

Oh Lord ! you have inspired me in all my humility with your drivne light then oh Lord ! why donot you make of me a worthy devotee blessed with the grace.

म्यानि यछायि न क्यँह स्वतः स्वद्धचि पानय
दासि भावची प्रेरणा दिछथम चे म्य
क्याजि वोन्य ब्य युगि छुस न साक्षातकारस
शिव शक्ति रूपि च्यन पानि प्रावनस ।।
उत्पल स्वगत ओस वनान ....

Thou hast thyself, not on my asking,
Endowed me with consciousness of my Being
What fault is mine now that thou holdeth from me
The changeless peace of being in tight embrace
with Thee;
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

शक्तिपात समये विचारणं
प्राप्तमीश न करोपि कहिंचित् ।
अद्य मां प्रति किमागतं यतः
स्वप्रकाशनविद्यौ विलम्बसे ।।11।।

ईश O ! The absolute शक्तिपात समये At the time of grace विचारणम For introspection प्राप्त Should कहिंचित् Whenever न Not करोषि Do it अद्य This and every moment मां प्रति always towards me किम् Why आगतम् Is granted यतः Delay स्वमप्रकाशन Your effulgence विद्यौ glimpse विलम्बसे So late

O ! Absolute one, when at the time of thy gracing me, you granted me intorspection and showed compassion always, why do you delay now to disclose your effulgent form to me.

सूचुँत न तेलि येलि सोंचुन चे पजिही
नाद यलि दिचोथम म्य पानस कुन
च्यथ आनन्द रूपि नोन प्रकाश म्य हावनस
वन्य क्या च्य हीलि छुई चेर करनस ।।
उत्पल स्वगत ओस वनान ....

Clarion call, Thou thyself soundeth for me
I danced to the rythm of thy tune,
What availeth Thee to be calculating now,
When no fault, attaches unto me,
Why then withhold that wonderous joy from me ?
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

तत्र तत्र विषये वहिर्विभा
त्यन्तरे च परमेश्वरीयुतम्
त्वां जगत्त्रितय निर्भर सदा ।
लोकयेय निजपाणिपूजितम् ।।12।।

बहिर Visible अन्तरेच And invisible तत्र तत्र In all these विभाति Radiant विषये The cosmos परमेश्वरी Thou Supreme युतम् With जगत्त्रितय In Triad of 'Bhu' 'Bhuvah' 'Swah' निर्भर Complete त्वां Yours निजपाणि With my hands पूजितम In devotion to thee whether in introspection सदा Always लोकेयय May I have that grace

O ! Lord, you are omnipresent in this cosmos in Triad form of 'Bhu' 'Bhuvah,' and 'Swah.' May I worship you in this form and get myself merged into you.

प्रथ कुनि दीशस मंज युस छुक चींई
आन्दिर न्यबारि शवितमानि त्रिंजगत रीपि चीई
चोनुई यि शिव स्वरूप शक्ति द्वारि पूजिहय
पूजि किन ब्व पूजनो पानि बनिहय ।।
उत्पल स्वगत ओस वनान ....

O ! Omnipotent -the essence of all that Force,
Esoteric, thou art the both.
As subject, as object and experience through both
Thou pervadest the universe in part and whole,
May I have the experience of myself being-the Being
In active, dorment and quiscent conditions of Being.
So says Utpal indivine ecstasy!
May it help all waylaid,
Me and others like of me !

स्वामिसौधमभिसन्धिमात्रतो
निर्बिबन्धमचिरूह्य सर्वदा
स्यां प्रसादपरमामृतासवा
पानकेलिपरिलब्दनिवृतिः ।।13।।

अभिसन्धिमात्रताः	—	Just with my desire
स्वामि	—	of consciousness
सौध	—	top
निर्विबन्ध	—	without any hinderance
अधिरूह्य	—	rising to the peak
प्रसाद	—	in the blessed form
परमामृत	—	extreme nectar like
आसव	—	of the wine
पानकेलि	—	of the drinking
सर्वदा	—	day and night, always.
परिलब्ध निवृर्ति	—	to reach blissful state.
स्याम	—	may, become.

Oh ! Lord, I desire to reach the peak of consciousness without any hinderance; so that in that blessed state, I drink nectar of wine always day and night through your grace,

कुनि रोकि टोकि रोस्तुई सूक्ष्म खोति सूक्ष्म चेन
पनिने यछायि पानि न्यथ म्य रूजितन
अमि कुई छु युस फल चेयि सीत्यि समागम
ती म्य तथि मंज न्यथ थावतम ।।
उत्पल स्वगत ओस वनान ....

I wish I could, with no hinderance
From any element in me
Exceed the limits of my limitations to infinity,
Expanded thus, I would drink the chalice
of my alone being,
All-that is, that was and that's to be !
So says Utpat in divine ecstasy,
May it help all waylaid,
Me and others like of me !

यत्समस्तसुभगार्थ वस्तुषु
स्पर्शमात्र विधिना चमत्कृतिम् ।
तां समर्पयति तेन ते वपुः
पूजयनित्य चलभक्ति शालिनः ।।14।।

यत	—	that
समस्त	—	all of your effulgence
सुभगार्थ	—	other than thy luminous form
वस्तुषु	—	in all objects
स्पर्शमात्र	—	just by a graceful touch
विधिना	—	through
तां	—	that metaphysical
चमत्कृत	—	miracle
तेन	—	through him
अचलभक्तिशलीतः	—	unparallel devotion of your devotees
ते	—	yours
वयु	—	of your divine form
पूजयन्ति	—	I worship thee

Your luminous form is present in all objects in all effulgence. It is through your touch and metaphysical miracle that your devotees of unparallel devotion become part of your divine form. I worship thee.

व्यधि बर्गि सोरूई च्यति रूपि आसनि किन
सुन्दर प्रयूजन सिम छि दिविवुन
चानी भखित यिम टाठ तिम छि रटिवुन
च्यति कुई चमत्कार विश्व भूगि किन
उत्पल स्वगत ओस वनान...........

Borne out thou art amply my Lord,
By all that's seen, felt and thought.
Matter spirit and spirit divine,
Thyself expressed in gross and fine.
To be in harmony with thee, thy true devotees,
Don't run away from objects but run into these.
So says, Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

स्फारयस्यखिलमात्मना स्फुरन्
विश्वमामृशसि रूपमामृशन् ।
यत्स्वयं निजरसेन घूर्णसे
तत्समुल्लसति भावमण्डल्म ।।15।।

आत्मना	— thou in me as consciousness
स्फुरन	— get activated
अखिलविश्व	— of the entire consmos
स्फारयसि	— fill me with to the brim
रूपम	— your form
आमृश	— through your bliss
विश्वम्	— the whole world
आमृशन	— Blissful
यत	— and whenever thou
स्वयम	— through your own volition
निजरसेन	— in the blissful state
धूर्ण से	— revolve
तत	— at that time, in that state
भावमण्डलम	— cosmos

You get activated within me as consciousness and fill me with your form to the brim. It is through your bliss when out of your volition, 'Icha' you fill the whole cosmos with your effulgence. In this state I feel bliss.

पनिने स्फार किन जगतस चि बासमान
चेष्टा करिथ विमर्श छुक करान
यमि रूपि वोलसनस च्यथ रसि यिख चीय
तमि रंगि दृश्य जगत ति व्यकसान छई ।।
उत्पल स्वगत ओस वनान ....

Outflow of my consciousness brings into being all that's seen,
Stable it gets because of steadiness in me,
Outer again becomes the inner when involved in me.
So says Utpal in divine ecstasy,
May it help all waylaid,
Me and others like of me !

योऽविकल्पमिदमर्थमण्डलं
षश्यतीश निखलं भवद्धपुः
स्वात्मपक्ष परिपूरते जग
त्यस्य नित्यसुखिना कुतोभयम ।।16।।

ईश	—	Absolute Lord
यः	—	those blessed devotees
इदमलिखलं	—	all over
अर्थमण्डलम	—	In material
अविकल्प	—	In omnipotence
भवद्धयः	—	Thou alone
पश्यति	—	See
स्वात्मपक्ष	—	Their ownselves
परिपूरतं	—	Absolute
जगति	—	In this world
अस्य	—	Whoever has this devotion
नित्य	—	always
सुखिनः	—	That blissful devotee
भयं	—	Fear
कुतो	—	Whom should he.

Such devotees who transcend their mortal feelings and visualise the entire cosmos in your consciousness; they attain your bliss from everyside. Nothing daunts them thereafter.

राग दिश त्राविथ वुछि युस जगतस
पनिने यछायि जन मज सु पानस
तस निश दोयुम कुस कीवल सु पानै
फालिथ छु जगतस छुस न कांह ति ब्योन
उत्पल स्वगत ओस वनान....

He who overjumps the bounds of time, form and space,
Himself is the Lord of all he surveys,
He being one in all and all in one,
Fear and pain how can touch him then ?
So says Utpal in divine ecstasy.
May it help all waylaid.
Me and others like of me !

कण्ठकोणविनिविष्टमीश ते
कालकूटमपि मे महामृतम्
अपि उपान्तममृतं भवद्वपु:,
भेद वृति यदि रोचते न मे ।।17।।

हे ईशः O Absolute lord, यदिः if, उपरांतः without any effort अमृतंः Nectar, भवद्वपुः from thy grace, तेः this भेदवृतिः if at varience, न रोचतेः not acceptable to me कण्ठकोनः strangled in thy throat, विनिविष्टमः deadly कालकूटमपिः poison, मेः me महामृतमः supreme nectar

Oh Lord ! the poison in Thy throat is nothing less than nectar for me, for I am not seperate from you. The nectar that sprouts the seed of duality in me is but deadly poison for me.

चाने स्पर्श सोस बोड़ जहर म्य आस्तन
अमृत सु चाने रूपि बास्यम
अमृत ति ब्रोंठि कनि वोतमुत म्य ऑस्तन
योद दियम न चान्य चेन छुम न रोचन
उत्पल स्वगत ओस वनान...

This deadly poison that Thou hast within thy throat.
Not separate from thee, is nectar sweet to me.
An elixir, however easy to avail and sweet it be,
If it doesn't smack of Thee is venom bitter for me.
So says Utpal in divine ecstasy
May it help all waylaid !
Me and others like of me !

त्वत्प्रलापमयरक्तगीतिका
नित्य युक्तवदनोपशोभितः
स्याम थापि भवदर्चनक्रिया
प्रेयसी परिगताशय सदा ॥18॥

त्वत्: your radiant form. प्रलापमयः waiting, वदनः your grace, रक्तगीतिकाः with devotional melodies, नित्ययुक्तः always merged, पशोभितः extreme joy in that devotion अथापिः and, भक्तर्चनक्रियाः in your worshipable form, प्रेयसीः O ! my beloved, परिगताशयः selflessly, सदाः always, स्यामः I remain

Always absorbed in thy radiant form, oh how I wish to sing melodies in your devotion. Oh lord ! grant me thy grace to know your ever-puzzling universe at every step.

च्यथ विमर्श रसि कुई आनन्द यि मेयि मँज
सोन्दर स्वरूपि सु म्योन कड़तन यि मेचि मँज
शक्ति रूपि क्रय योस् छि पूजायि चानि हिंज
सुई टोठ म्म सतुष्ठ रूजितन मेयि मँज
उत्पल स्वगत ओस वनान.................

Spontaneous effervescence of the energy inherent in me,
Outflows through my mouth into songs sweet for Thee.
My this energy the lilfe bestowing force within me,
Be harnessed by me to reach unto Thee.
Attunement to this impression in me,
Thy expression that's - a worship, real for me.
So says Utpal in divine ecstasy,
May it help all waylaid, !
Me and others like of me !

इहितं न बत पारमेश्वरम
श्यक्यते गणयितु तथा च मे
दत्तमत्यमृतनिर्भरं वपुः
स्वं न पातुमनुमन्यते तथा ।।19।।

बतः In great wonder, पारमेश्वरमः Thy whims and moods ईहितंः which are, तथाः like that, गणियुतंः limitless, मेः may I, दतमपिः be given, अमृतनिर्भरः that blissful state filled with nectar, तथाः according to my desire, पातुः tasting the nectar, नः No, अनुमन्यतेः I accept it.

Oh Lord ! I am struck with great wonder over your whims and moods. If thou have filled me with thy divinity then why do you ripple fresh desire in me. Oh Lord ! grant me thy perpetual bliss and the nectar of thy grace.

अलौकिक स्यठाह चांनि कर्त्तव्यहि ही ईश
फिकरि केहँ त्रान न छिम आश्चर्य छू ही ईश
आसुन त आसनुक बासुन म्य दितुथम
आल्हादय तम्युक पूरि भगर केंह न दितुयम
उत्पल स्वगत ओस वनान......................

Unique is Thy behaviour and innumerable Thy forms
Easy it isn't to comprehend them all,
Conscious you made me of the consciousness in me
Yet Consciousness- Absolute, you fail me to be.
So says Utpal in divine ecstasy
May it help all waylaid, !
Me and others like of me !

त्वामगाधमविक्लपमद्वयम्
स्व स्वरूपमखिलर्थघस्मरम्
आविशन्नह्म् मेश सर्वदा
पूजयेयमभि संस्तुवयि च ।।20।।

उमेशः Gracious Lord, अगाधः limitless, अविकल्पः Absolute अद्वयः alone, अखिलार्थघस्मरम्: Destroyer of everything, स्व स्वरूपमः that blissful form, आविशनः merge, अहमः I, सर्वदाः always, त्वांः your, पूज्ययेयम्: worship. च अभि संस्तुवयि : may I always worship thee in all your manifestations.

O ! Gracious Lord ! Limitless. Absolute and Alone. Destroyer of everything. May I worship you in all these manifestations always and merge with your blissful form.

निर्विकल्प प्यथ रूपि छुक युस चि च्यदि रोस
जगतुक चि आर्दि त अंत कुन चि यि मेदि रोस
चोनि लख्यन छि यिम चयि मंज ब्व अचिना
अदि च्यथ रूपि चेयि ह्यूह च्यथ बनिना
उत्पल स्वगत ओस वनान....................

Marvellus circle of Infinity Thou art,
Consciousness Incarnate yet without a wave of thought,
All motion, all force and energy is thy form,
Yet calm so deep and peace&consoling thou art.
These attributes are thine and I wish, O lord,
I could be all these fused into one.
So says Utpal in divine ecstasy,
May it help all waylaid, !
Me and others like of me !

ANNEXURE-VI

Lal Vacs

The writer has incorporated only those Lal Vacs which signify the contribution made by Lal Ded in Shaivic Thoughts. These Lal Vacs with translation in English by Pt. H.N. Kaw are reproduced below.

(1)

SHINIHUK MAIDAN KADOM PANI PANAS
MAI LALI ROOZAM NA BODH NA HOSH
VEZEE SAPDAS PANI PANAS
ADA KAMI HILI PHOLI LALI PAMPOSH

I travelled far beyond in the void of space; I experienced the feeling of strange ecstasy; I have suddenly lost the entire intelligence in the bliss of ecstasy. Lo, I' have started realizing my own true spirit and crave for the realization of the critical faculty by virtue of which the spiritual consciousness of the higher order will be restored.

(2)

PAAN TA PRAN SAMOOI DENTHOOM
MEELIT ROODAM SHERI-KHOR TANI
DEH YELI MAIY HOOM ADA KYA MATOOM
NA KUNI PAAN TAI NA KUNI PRAN

1. In her wanderings through the space, she experiences the state of weightlessness; she describes its nature as, "I feel the air and the spirit of the body merged as one" - "a one unit whole" - since there is no trace of air in the space; as a living person, she is aware of her spirit, that is why she feels both of them mingled up together.

2. Since she is in the state of weightlessness, she feels herself floating like a gas-ball from top to bottom (head to foot).

3. Since body has no weight in space, due to lack of gravitational force, she has forgotten the entire feeling of her weight; she has become a body of floating *mass;* in this ecstatic state what has remained behind is neither the air nor the spirit, so she experiences the blissful entry into the bliss of her spirit.

(3)

PRANS SEATI LYE YELI KAROOM
DYANS THOVNAM NA ROZNAS SHAI
KAYAS ANDER SORAI VOCHHUM
PAYES PAWOOM KADAMAS GRAI

In the state of weightlessness in the space, devoid of any air, I have no recourse than to remain mingled with the spirit of my body. There is no room left to go for perception of DYANA or to enter into the state of spiritual ecstasy. I have observed the essence of spiritual benevolence within which I have started experimenting on the blissful state of spirit in the state of weightlessness, and performed various 'yogic exercises to achieve the bliss of exultation.

(4)

GAGAN PAITH BOOTLAS SHIV-YELI DEENTHUM
RAVAES LABUM NA ROZNAS SHAI
SIRI KAY PRABHAV VISHMY ZONAM
ZAL GAO THALS SAIT MILIT KYA

In these wanderings through the space, I see the beautiful earth as the God's creation or His visionary gleam. I experience the beautiful reflections of the sunrays coming from the earth, in all the magnificent colours. The colours of the reflected rays are of such a beautiful nature that I find the rays of the Sun appearing something like fake in comparison.

Since there is no objective light on the earth that is completely floating and shrouded in the darkness of space, it is only the receiving light from the Sun which makes earth look beautiful and shining from above. As there is $3/4^{th}$ of water and $1/4^{th}$ of land on the earth, she describes the pleasure of looking at the scenery of mingling of water and land (as appears from above), appearing

as one whole unit. The exquisite pleasure that this scene has given her she feels, "I have eyes to wonder, but lack of tongue ·to praise".

(5)

SHINHUK MAIDAN WAR WAR PAKZAI
TATI CHI BAD BAD DOB TAI NAR
AMI NAR ANDI ANDI NEERZAI
TOTI CHI DORLAB SAHAZ VECHAR

In these wanderings through the space she sees big holes and deep fissures in the space, she therefore admonishes all those spiritual seekers who dare to take upon such an adventure that they must move with caution through space and must avoid all such dangerous routes. Even when a person of such an integrity and pursuit takes chance to pass through such a stage of exa1ted spiritual pursuit, even then the God Realization is too difficult to achieve.

(6)

TRINENG SARA SARI SARAS
AK NENG SARS SARSHAS JAI
HARMOKH - KONSAR AKH SOM SARS
SATI NENG SARS SHONIA KAR

During these space wanderings, she says, "I have seen the globe three times, near the poles (North Pole and South Pole), where water appeared to be at its brim, and at one time I have seen water at the equator where water appeared to have risen to a greater height than that at the poles". Due to full radius of the earth, being an egg-like structure (earth is no a completely circular), the water at the equator must have appeared to have risen to greater heights than at the poles. Since two poles of the earth represent two extremities of the globe, as such globe appeared to be bounden up between these two points, she named the two extremities (poles) as HARMOOKH and KONSAR - names known at that time to represent two extremities of the Kashmir Valley. Furthermore, since she was moving in the orbit going around the earth with great velocity, passing through light and darkness off and on, she has

witnessed seven times globe full of water entering into the phase of darkness, or nothingness, where nothing could be perceived from a distance.

(7)

BAN GOL TA PRAKH AO ZOONAI
CHENDER GOL TAI MOTAI CHET
CHET GOL TAI KENH TI NA KONAI
BAI BUR BWAH SWAHA MEELIT KETH

During her wanderings in the space, she experienced the thrill of the moments of SUNSET and the appearance of the MOON (since moon gets light and becomes visible only through the sunlight, like the earth). Then she describes the moments when moon enters into the phase of darkness, when only the CHIT, consciousness, prevails for some moments. After some time when consciousness also fades away she expresses the beauty of the state when her 'mass' converts into the realm of energy-form, the state of mingling of the spirit with the cosmic radiance.

(8)

DEN CHEZI TAI RAZOON ASAI
BOOTAL GAGGNAS KUN VE,KASAI
CHENDRI RAH GROOHAN MAVASAI
SHIV P'OOZAN GAH CHET ATMSAI

These moments, when sun sets and darkness envelops the globe, give an appearance as if the entire mass of the globe was entering into the phase of ecstasy and exultation in the space like the eclipse of the SUN, which disappears the moment RAHU swallows it up on the day of AMAVAS (the night when the MOON is completely in the phase of darkness)} as per the legends known from times immemorial.

She describes the moment of such beautiful perception, as being in complete union with the gleaming radiance of the spirit and soul. This is the right moment of sitting in meditation to perceive HIS eminent 1 presence.

(9)

RAVAN MANZ RAVON RAWOOM
RAVITH ATHI AYAS BAO SARAI
ASAN TA GINDAN SAHAZI PRAVOOM
DPNAI KAROOM PANAS SARAI

During my sojourn in the space, and in the blissful state of ecstasy, I found myself lost in its entirety; and lo, after losing my entire consciousness, I found myself having reached to the pinnacle of joy, of seeing myself merging with the cosmic radiance of eternity, with all its glory of adventure and pursuit. I realized the extreme joy of mingling of my spirit with the external cosmic radiance, happily; after realizing the extreme joy and exultation without wishing, asking or desiring, I have realized the goal of extreme joy of my life and thus I am a realized soul.

(10)

SORGAS PHIRAS TORGAS BARGAS BARGAS
TORGAS KHIST MARIM TCHAY
AND NO LOBOM CHANIS VARGA
BO KUS LAL ME KYA NAO

During my wanderings in space, I chanced to pass through Swarag (Heaven); While galloping on the steed through the space with the terrific speed, I found no end to the Lord's existence. "In short, His grace was felt in its entirety at all places wherever I had chance to go, and His state of OMNIPRESENCE was felt by me with spiritual delight. In this state of exultation I have found myself completely lost; and now I completely deny my own state of existence too and so I am completely merged with His cosmic radiance and enjoy blissful state of my perception.

(11)

WAWACH GRAYA PANAS WUCHIM
PANAS DUTHOOM SURIRANG WAS
DYANS ANDER DAM DAM MEELAS
GUNAN TRAWOOM MUCHRIT BAR

On my way back to the earth, after my wanderings in the space, since I had again to pass through the vagaries of atmosphere and its wind thrust I found myself engulfed in the strong wind thrust, my whole body had turned back. With this onslaught and due to friction, there was a danger of rise in temperature and my survival became almost difficult. I took recourse to deep state of meditation wherein I became unconscious of all external surroundings and, in this pursuit, I utilized all my faculties that I had acquired during my wanderings in the space to reach safely to the place of my abode.

(12)

DESH AYAS DASH DEESH TEELITH
CHALIT CHATOOM SHOONI TAI WAW
SHIV DENT'HOOM SHAYEE SHAYEE MEELIT
SHAI TA TRAI CHOTMAS SHIWAI DRAO

After landing at the place of her abode, she says "1 have come back to the place of my abode, after passing through ten different atmospheres and spaces of ten different universes; I have found the "SHIVA", "The LORD", OMNIPRESENT and OMNISCIENT; mingled up with every atom of the matter. I have seen Him in His glamour and tried to wean Him away from all attachments, which the normal life is attached with, yet His grace was free from all such attachments like LUST, GREED, ANGER, attachment, pride, colour, form, love and passion.

(13)

OMEE AKODI ACHUR PAROOM
SOI HA MALI RATOOM VANDUS MANZ
SOI HA MALI KANI PETH GAROOM TA CHAROOM
ASAS SAS TA SAPDAS SON

I, LALLA, with rhythmic recitation of single word "OM' and with terrific concentration of mind, got absorbed with the bliss of ecstasy. I made strenuous effort to give the word 'proper pitch and loudness' with the result the critical frequency was set forth, which resulted in the attainment of enlightenment, i.e. "from ashes I have been transformed into pure Gold".

(14)

OMEE AAD TAI OMEE SOROOM
OMEE THARYOOM PANOONI PAN
ANITH TRAVITH NETI BASYOOM
TAUAI PRAVOOM PARAM SATHAN

The continuous recitation of the word "OM" in its critical frequency produces blissful ecstasy in its wake. Since the word is a source of energy, I found that I have become the embodiment of the sacred word. Since, I am in tune with these energy levels and completely absorbed within this situation NOW I have clear perception of the visionary gleam and the state of enlightenment for all times to come.

(15)

OMEE CHU VOTH PATH -OMEE CHU SORON
OMEE CHU UPDESH UPPER ZAN
OMEE PAROON - OMEE SORON
OMEE SAEE SAEET KAR ZANI ZAN

Here Lall-Ded advises the seeker or SADAK that since the word "OM" is a source of great energy, it must be recited in the manner that sets forth the exact order of the tune. It must be taken as the directive or order to pronounce the word correctly with proper pitch without any bias. It must be reverberated with continuous rhyme and rhythm with the passionate zeal to set forth a continuous energy level, so that one achieves the cognizance of the word both in body and spirit.

(16)

OMKAR SHREER KEWAL ZONUM
RANG ROOP RAS GANDITH
ATMA SWAROOP SO PANAI ZONUM
PRAM TAT DORUM SHERAS PETH

Since I have become embodiment of the spirit of the word "OM", mixed with inexhaustible colour, form and taste of the divine radiance, I have realized the essence of realization with full ecstasy and exultation. The celestial energy released found a straight path to the brain cells bringing me enlightenment and bliss.

(17)

AKOI OMKAR YOOS NABHI DARET
KAMBOOI BHAHMANDS SOMAI GARAI
AKOI MANTER YOOS CHAITS KARAI
TAS SAS MENTER KYA ZAN KARAI

Since energy levels or celestial wave forms are created the moment the word "OM" is uttered, he whose naval constantly beats with this energy - created by none other than the one OMKAR - and he who builds a bridge or directs a wave-form between His own and cosmic consciousness by making mind one with this mighty spell, requires no other spell or MANTRA than already set forth. So, what need has he for a thousand other spells.

(18)

AKOI OMKAR YELI LYEE ONAM
VOHI KAROOM PANONAI PAN
SHY VAATH TRAVITH SATH MARG RATOOM
TELI LAL BO VACHAS PRAKASH SATHAN

When I was tuned with the cosmic consciousness and became one with the SUPREME word "OMKAR", my whole body blazed as red, hot coal. I bade good-bye to all the intermittent bad thoughts that otherwise would have come to my mind and betook myself to the path Of radiance and gleam that straightaway landed me at the abode of light or Prakash-Sathan.

(19)

DAM DAM MANA OMKAR PRANVOOM
PANAI SOHAM PANAI BOZEM
SOHAM PADAS AHAM GOLUM
TELI LAL BO WACHAS PRAKASH SATHAN

I recited the blissful word "OMKAR" with the mind, and such zeal that it would set forth wave form or energy level that vibrated only the drum of my ears and, in turn, would send sweet sensation of the critical frequency to the brain cells, to produce the effect of ecstasy and enlightenment. The entire ego of 'I' completely vanished, then I straightaway merged with the cosmic radiance and lo, I am a realized soul.

(20)

DEH CHAI LRAY DAARI BAR TRAPRAVIM
PRAN CHOOR ROTHOOM TA DITMAS DUM
HARIDYA CHI KOOTHRI ANDER GANDOOM
OMKAR CHOBAK TOOLMUS BUM

After gaining full control over all the physical senses of the body, I sat down in breathless state, completely absorbed and unmindful of external interference, releasing the energy levels created by the recitation of the word "OM" I saw the all pervading spirit, mingled with cosmic radiance.

(21)

DAM DAM KORMAS DAMAN HALAY
PRAZLYOM DEEP TAI NANAIEM ZAT
ANDERIM PRAKASH NEBER CHOTTUM
GATI ROTUM TA KARMAS THUP

On breathing heavily (oxygen present in the air reacts with the haemoglobin of the blood, the resulting oxy-haemoglobin is carried to the brain cells, which are charged up and heat up to a critical temperature, and thence heat energy is converted to light energy), I gently trained my mind to enter into the visionary gleam and I realized the essence of my spirit. "Then, in this state of ecstasy, the Flame of the lamp Shining steady and bright revealed my true nature unto me.

(22)

DAMAN BASTI DITO DIL
DAMANAS YET DMAAN KHAR
SHESTARS SON GACHI HASIL
VOONI CHY SUL TAI CHANDOON YAR

By oft repeated practice go for deep breathing, slowly and slowly inhaling and exhaling, the way the black-smith works with his BELLOWS; the haemoglobin (Iron) in the blood will be converted into Gold (celestial light) in the manner described in the previous VAAK. Please heed the doctrine.

(23)

SON DRAO DEHION MAL GOS WATHIT
YELI MAX ANEL DITUS TAO
KATER ZAN GYES LOL WEGLITH
ITHPATHI KATHKOSH GOL TA-NISH RAV DRAV

The flame of celestial light got illuminated and lo, the black carbon soot has vanished off. Then firmly resolved, I went for severe practice of breathing with full faith and devotion. And lo, the temperature has started receding, the molten mass of energy has started trickling and precipitating around the upper layers of the cells, in the manner the ice starts melting, absorbing latent heat with the warmth of the sunrays.

(24)

CHET AMAR PETH THAVIZAI
TA TRAVITH LAGZI ZORE
TATI NO SHENKH ZE SUNDERZE
DOD SHURTI KOCHI NO MOORAY

In this state of enlightenment, keep the concentration of mind intact and remain steadfast in the attempt with zeal and devotion. At this stage do not invite any doubt or vacillation of mind, since the MIND is like a little baby in the lap of the mother wavering with fickle mind every now and then, and watch the merging of celestial light with cosmic radiance.

(25)

WUCHAN BU CHAS SARSI ANDER
WUCHUM PRAZLAN SARSI MANZ
BOOZIT TA ROOZIT WOOCH HARS
GARB: CHUI TASOONDI BU KOSOO LALL

Lo, I am blessed with celestial eyes; I see Him 'OMNIPRESENT. I see Him shining everywhere. Ah, I listen to His celestial talk. So with all his grandeur and glamour He is in my presence. So, I am the embodiment of His spirit. I am lost.

(26)

CHET NOVEE CHANDRAM NOVEE
JAL ME DENTHOM NOVAM NOVEE
YEN LALLI ME TAN MAN NAVEE
TAN LAL BO NAVE NAVEE CHAS

In this blissful state of ecstasy, 'since I am a liberated soul, with celestial eyes I see the mind is altogether new. The moon light appears altogether of different nature and hence NEW. The water in the open seas is delightful, and hence new. Ever since I, LALLA, have cleaned my body and mind with the celestial water, I live in altogether new state of mind. And lo, I am transformed into something New, where I have eyes to wonder, but lack tongue to praise.

(27)

CHET TORG GAGGANA BRAMVOOM
NEMISHI AKI CHANDI YOZAN LACH
CHETAN VAGI BODH YEM RATITH ZONE
PRAN APAN SANDARISH PAKHCH

The steed of mind, in the twinkling of an eye, travels with an infinite speed, an infinite distance far away in the cosmos. A man of vision and stature who can control this fast moving steed can guide his chariot like a guided missile on the wheels of energy levels, to the destination of his realization, by proper and disciplined course of breathing.

(28)

DWADASH MANDLAS YAS DEEVAS THAJI
NASIK PAWAN DARI ANAHAT RAV
SOYAM KALPAN ANTAH CHAJI
SOI DEEV TAI ARCHUN KAS

He who has the experience of developing the supreme consciousness in the upper part of brain, by breathing through the nostrils, with proper care vibrates the mind in such a manner that a frequency of critical nature is produced which leads the seeker to the thoughtless state of mind - a condition where all vain imaginations flee from his mind and no other thought can ever pen-

etrate inside except the concentrated thought of blissful state of the spirit - is the one who experiences the pleasure of merging with cosmic radiance.

(29)

CHET TWARUG VAGI HYATH ROTUM
CHET MILWIT DASHNAD WAW
TWAII SHESHIKAL VEGBLIT WACHEM
SHUNIS SHUNIA MEELIT GAON

I controlled the reins of the mind and, by constant practice, created the critical frequency of the order that could give rise to energy levels that could vibrate the ten different senses within the body, with the result a frequency of the required order was released which had an effect of producing hormones/molten mass. It is this hormone that is the main source of intelligence and keeps the seeker in the state of perpetual Bliss. This hormone when produced in abundance, with constant practice, is responsible for creating enough energy to change the state of the body into the frequency form of requisite wavelength and thus the spirit merges with the pure consciousness. LALLA expresses the ecstasy of mass conversion into the realm of energy form; or mingling of spirit with cosmic radiance; "reduced to nothingness I am mingled with the nothingness of the cosmic radiation".

(30)

SON CHUI THAZ TAI HOSH THAV PHOKAS
LOLAKI NAR SORUS VECBAR.
SOI RAS SARTLI WAWAT PAI-YEE
AD SON SONPNI KUNDAN KAR
CHET CHAY EERNAI GYAN DOK-RAI
PAT-KUNDA KUNEE TAR

[THAJ=crucible, WAWAT=catalytic agent, KUNDAN KAR=Pure Gold, EERNAI=the tool over· which the Goldsmith strikes etc., and DOKRAI=hammer]

Here LALL-DED advises caution to the Yogi who has had the glimpses of the celestial light. This caution she compares with the

works of a Goldsmith who with his knack and tools extracts pure Gold mixed up with other impurities. Here she names the various tools that the Goldsmith requires for extraction of pure Gold out of the impurities and converts it finally into a thin wire of Pure Gold, prevalent even now.

The moment light energy has started gushing out in brilliance, the breathing exercise should be kept on under complete discipline, in complete harmony with the release of energy levels, in a total environment of surrender, devotion, zeal and concentration of mind. The environmental situation so conceived will work as a catalyst for bringing the early change over of heat energy of cells into the light energy. Then, Lo, the pure brilliant celestial light (GOLD) devoid of any carbon soot starts emerging out. The wavelength of the frequencies thus generated, with the intelligent faculty of mind, makes the brain cells to undergo a change in their internal metabolism, by virtue of which some sort of fusion takes place in the elements of the cells. This renders the cells to produce a ray of light in the direction of the cosmos, hence into the entire process of entering into the phase of ecstasy and realization of self.

(31)

SHIV CHUI ZAWIUL ZAL WAH RAWIT
KRANZAN MANZ DHUI TARIT KAT
ZINDNAI WUCHBAN AD KATI MARIT
PAN MANZ PAN KAD VECHARIT KAT

In addition to all other frequencies present in the universe, the ALMIGHTY God is also sending forth His divine (frequencies) wavelengths like a tenuous web in the entire set-up of the universe. These can penetrate in the frames of entire organic or inorganic matter, and the mind in the human body is conscious of its eminent presence, working as a tuning factor, and has a capacity to tune the divine frequency by releasing the frequency of that order. So, while alive, if you cannot tune your mind to his divine frequency, and mingle up with His divine radiance, how can you see Him after death. Think deeply over the whole process and shift true self from the self.

ANNEXURE-VII

Wise And Holy Sayings

I gained my liberation only when :
I lost My, Me and Mine; — *Bulleh Shah*

Fear not the Crucification, As it put the Crown :
On the soul of Christ. — *Turnbull*

Seeing without eyes, hearing without ears,
Walking without feet, working without hands,
Speaking without tongue, thus dying while living,
O Nanak, know this the way to what is Divine !
— *Guru Nanak*

The lamp burneth lustrously,
With neither wick nor oil,
Behold this game of the lord,
How He lighteth the world,
So sayeth, Ravidass ! — *Guru Ravidass*

If water in hail is removed. Where would hail be ?
Creator when separated from the Creation,
Where would the Creation be? —*Sant Tuka Ram*

After death no one returned,
Nor did they send any news,
So what is truth and what is not,
Hard that is to comprehend ! — *Tulsi Dass*

Men laugh and make fun,
Of others short-comings,
And never look to their own which are countless, not few,
—*Sant Kabir*

The practice of Tao consists in subtracting day by day
Subtracting, yet again subtracting,
Till one reaches nothing.

And through this very nothingness.
Everything gets activated. *— Tao Te Ching*

I am an infidel, an idolator I am, Who idolises Love whole heartedly. I have no use for the religious faiths, Nor for penance, charity or name, As every nerve of mine is strung, As tuned wire of his tone of Love, Khussro, they say, has turned idolator, Verily I am, what I am to the world!

—Khussro

"Anything given in
Charity is a loan lent to Allah" ***— Holy Koran 57 : 18***

"Alms giving is the duty of every Muslim.
If he has nothing to give let him do a good deed or abstain from doing an evil one". ***— Hadith-48***

"Charity helps even those
who themselves live on it" ***— Judan Talmud Nashim-Gitten-7***

"Blessed are those who give without
expecting anything in return". ***— New Testament 20 : 35***

"Charity lovingly offered is lovable
and always rewarding". ***— Gita-XVII***

"One who gives in charity is
undoubtedly a superior man".

— Analectus of Confucious-V

"Charity takes one nearer to Gods".

— Budhist Dhammapda-224

"Virtuous regard, greed as a disease
and charity its only cure". ***— Jain Sutra-Kritanga, 1, 2, 3***

"Charity is always there
where virtue thrives". ***—Taoism Tao-Te-King-38***

"Giving makes one virtuous".

—Zoroastrianism, Vendidat, XVIII:37-38

"The One Supreme Being.
Whose name is Eternal Truth,
The Creator, the Spirit,
Devoid of enemity and fear, Immortal. Unborn,
Self Existent, the Enlightener, The Bestower of Grace;
Glory be to Him" ! — ***Granth Sahib***

"All God's creatures are His family and he is most beloved of God who does most good to His creatures"

— ***Islam-Hadith - 251 "Have we not all one Father?***

Has not one God
created us all?"- — ***Judaism, Malachi-2:10***

"He has made of one blood
all nations of men". — ***New Testament- 17 : 26***

"A good man is known by being of equal grace to friends, strangers, lovers, enemies, aliens and kinsmen;loving all alike, evil or good".

— ***Gita - VI***

"A man should treat all creatures in the world as he himself would like to be treated".

— ***Jainism, Sutra-Kritanga-1 : 11 :33***

"The heart that boundless pity feels for all things that have birth in such a heart nothing narrow or confined can never be".

— ***Budhisn .Jataka-169***

"All men are brothers; all receive the blessings of the same heaven".
— ***Shintoisrn, Korozumi Kyo***

'"He is a fit person who loves all people as he love himself."
— ***Taoism, Te-king-13***

"Praise be to Allah, Lord of the worlds, The Beneficent, the Merciful,
Owner of the Day of Judgement, Him we worship and of Him we ask for help;

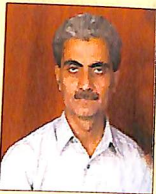
May he show us the straight path, The path of those whom he has favoured,
And not of those who deserve His anger and have gone astray;"

— *Holy Koran*

A Thought for Rumination
"I believe that man will not merely endure; he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit, capable of compassion and sacrifice and endurance".

— *William Faulkner*

Dr. K.K. Moza, 52 years old, holds doctorial degree in Civil Engineering with specialization in Geotechnical Engineering, is a professional consulting engineer presently engaged by M/s. Simplex Infrastructures Limited as Special Advisor. Dr. Moza is recipient of UNDP fellowship and has widely travelled across the globe and is well known name in Civil Engineering fraternity. He is a student of Shaivism and is presently pursuing Cosmology and Practical aspects of Shaivic Thought with the Grace of Guru Kripa.

Contributed by:

Dr. J.K. Dhar
Scientist, Regional Research Laboratory Jammu

Sanjay Koul
DGM (International Marketing), Kajaria Ceramics Limited